Qanoon-e-Shariat

Volume 1

Rules of Islamic Law

By:
Maulana Shama-ud-din Amjad

Translated By:
Muhammad Salim Ghisa

Islamic Welfare Mission

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(Revised Edition)

By

Maulana Shamsuddin Amjad

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Muhammad Salim Ghisa

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BISMILLAHIR RAHMAANIR RAHEEM

In the name of Allah, the most beneficent and merciful

BELIEFS

Beliefs Relating To Allah's Self And His Divine Attributes
(Allah Ta'ala's Monotheism [Oneness] And His Qualities)

Allah is one. He is Pure, He is Unique, he is free from faults. He is the compilation of all-divine qualities and excellence. No one in any thing is equal to him or is level with him or higher than him. In his divine qualities of attributes he has always existed and will always remain. Eternity is only for his self and his attributes. Except Him, whatever exists hasn't been there always, but in fact has been created by Him. He is from Himself meaning no one has created Him. He is not a father of anyone, or a son, nor does he have either a wife or any relations. He is self sufficient from all this. He is not dependent of anyone on any matter and all are dependent of Him. To give livelihood, to kill, to give life are all in his control. He is the master of all; He does whatever He wishes. Nobody can challenge His order. Without His will a grain does not move. He is aware of all things hidden, shown, what has happened and what is going to happen, there is not the slightest thing that is outside His knowledge. He has created the world, the universe, and every single creation in existence. Everyone is His servant. He is more beneficent towards His servants than a person's parents. He is the one who forgives sins and accepts one's repentance. His hold is so strong that no one can escape without His willingness. To give one respect or disrespect is in His control. Whoever He wishes He will give them respect, whoever He wishes he will give them disrespect. Possession and fortune are in His control, whoever He wishes He will make rich, whoever He wishes He will make them poor.

Guidance and Misguidance is from Allah

Guidance or to go astray is given by Him. Whoever He wishes would have faith, whoever He wishes will gain infidelity. There is always wisdom in His actions. There is always Justice in His actions. He will award Paradise to Muslims and give punishment in Hell to Infidels. Whether a servant understands or does not understand there is always a reason behind His actions. His gifts are a favour upon everyone and are countless. He is the only one who deserves worshipping, except Him no one is worthy of worship.

Allah's existence

Allah Ta'ala is Pure from body and parts. Meaning he is not a body neither are any things connected to Him that you would find in a body, in fact this is impossible to Him. He is pure from place or boundary, direction, face, weight, breadth, gain, loss, joint with something, to mix in something, to be born to give birth, to move from one place to another place, to change in shape or size, or any other thing which may relate to a body. In the Holy Quran and the Hadith Sharif where many words that have been used to explain Allah, for example 'Yadd meaning hand', 'Wajh meaning face', 'Rijl meaning leg', 'Dihac meaning to smile' etc. which according to the dictionary relates to the body. To take this type of meanings is to go astray or one who has bad beliefs (because Allah does not have a body). These types of words are interpreted according to the dignity of Allah, because to take these words literally is impossible for Allah. For example Yadd's interpretation is to have power and Wajh is interpreted as self and 'Istiw'a' is interpreted as to power over someone. However, it is better that one should not even consider interpretation without cause. In fact one should believe it as correct and leave the meaning to Allah, i.e. He knows better. Our faith is on the quote of Allah and is beloved Prophet. 'Istiw'a is correct, Yadd is correct but this Istiw'a is not like the Istiw'a of a creation. His Yadd is not like the Yadd of a creation. His speech, His sight, His hearing is not like the speech, sight, and hearing of a creation.

Allah's self and His divine attributes are not from creation or from power.

Belief: Except for Allah's self and His divine attributes every thing is created meaning it did not exist but was created after. **Belief:** To

call the divine attributes of Allah a creation is to go astray and a bad belief. **Belief:** Whoever has the belief that except for Allah's self or his divine attributes something else is 'Kadeem' (meaning always been in existence) or believes that the world is not a creation but has always been in existence then they are a Kafir (Infidel). **Belief:** Just in the same way that Allah Ta'ala is the creator of the universe and all it's belongings, He is also the creator of our actions and doings.

Allah Ta'ala's presence

Allah is Wajibul Wajood meaning that his presence is necessary and disappearance impossible. **Belief:** There is nothing that is outside the knowledge of Allah. Whether it is present or not. Whether it is possible or impossible. Whether it is trivial or universal. He has been aware of everything, is aware of everything, and will always be aware of everything for infinity. Things change but his knowledge does not change. He is fully aware of our intention and what is in our heart. His knowledge has no end. **Belief:** Without Allah's intention nothing can happen, however, he is happy when good deeds are done occurs and unhappy when bad deeds are done. **Belief:** Allah has the power of all possible things. No possible thing is out of his power. Things, which are impossible for Allah, are not under his power. To believe power over the impossible for Allah is to reject Allah. **Belief:** Allah creates all good and bad, Infidelity and faith, to obey and defy. **Belief:** In real terms Allah is the providence of livelihood. Angels are servants and interceders. **Belief:** There is nothing necessary for Allah, not to give reward or to pass on punishment or to favour upon, because he is the master without any restriction whatsoever. Whatever He wishes he can do, whatever He wishes he can order. If He rewards then it is his virtue, if He punishes then it is his fair judgement. Yes it is His graciousness that He will only order what a servant can do. He will of course give with His virtue paradise for Muslims and He will give from His judgement Hell to non-Muslims, because He has promised that except for Infidelity whatever Sin He wishes He will forgive and His promises or threats do not change. This is why punishment and reward will definitely occur. **Belief:** Allah is care free from the world. He does not gain any benefit or loss from it. Nor can it give Him benefit or loss. Whatever He does, there is no personal benefit or gain to Him. From creating the world there is no personal benefit to Him and if He had not created it there would

have been no personal loss to Him. To show His virtue, judgement and qualities He created the creatures. **Belief:** In everything that Allah does there are a lot of reasons behind it whether we understand them or not. It is his reasoning that He has made one thing to be a cause for another thing. He made Fire to be the cause of heat. He made water to be the cause to cool something. He made the eye so that one could see, He made the ear so that one could hear. If he wished He could have made fire to blemish, water to heat, eye to hear, ear to see. **Belief:** For Allah all faults and mistakes are impossible. Like to lie, illiteracy, mistake, cruelty, to be shameless, all sorts of faults are impossible for Allah. If someone believes that Allah can lie but does not lie, they therefore believe that Allah has the power to make a mistake or fault but does not do so. Then it does not stop there. One would have to believe that Allah can perform any sort of fault but does not do so, like to steal, perform adultery, be cruel, to give birth etc. etc. **"Ta'ala Allaho An Zaalika Uluwwan Kabeera"** Allah is pure from all them sort of things. To believe Allah can perform faults but does not do so is to believe faults in Allah and therefore rejecting Allah as a Lord. May Allah protect us against having these sorts of belief.

DESTINY

Within the knowledge of Allah there is what were going to happen in the world and whatever servants were going to do, Allah found this out from the beginning and wrote it down. He wrote goodness in some people's fate and wrote badness in another person's fate. He did not make the person helpless by writing this down, but wrote down what the servant was going to do. If he wrote badness in a person's fate then this is because the person was going to perform badness and if he wrote goodness in a person's fate then this is because the person was going to perform goodness. Allah's knowledge or due to Allah writing this down did not make a person helpless. **Rule**: It is forbidden to discuss or debate the subject of destiny. A person should only think that they are not helpless like stones and therefore cannot do anything according to their will, but actually Allah has given humans the power to do as they please and the reward and sin is based upon this power of will. To believe that you are totally without will or totally helpless is a misguided belief. After performing bad deeds you should not say that this happened because it was Allah's will and therefore it was in my

destiny, but all good things are done with the pleasure of Allah and all bad deeds are done with the pleasure of one's desires.

PROPHETS AND MESSENGERS

Just as it is necessary to know Allah's self, characteristics, and attributes, it is also as important to know what aspects should be present in a Prophet and what should not be, so that a person can be protected from infidelity.

Meaning of a Messenger (Rasool)

Messenger means He who brings the message from Almighty Allah to the servants.

Who is a Prophet?

A Prophet is the person who received the 'Wahi' (revelation) meaning a message from Allah for the guidance of mankind to show people the path to the lord. Whether this message came via angels to the Prophet or whether the knowledge was given direct to the Prophet from the lord. Many Prophets and many angels are Messengers (Rasools). All Prophets were male, nor has a Jinn ever been a Prophet nor has there been a female Prophet. One cannot be a Prophet due to worship or asceticism, but becomes a Prophet due to Allah's will, and therefore a person's effort does not make him favourable. Positively, Allah makes only them a Prophet who he made fit and are born like so, and always stay away from sin even before becoming a Prophet and also are always attracted to good. There is never an aspect in a Prophet that people would hate.

Prophet's conduct, looks, nobility and lineage

A Prophet's conduct, looks, nobility, lineage, ways, manner, talk and conversation are all good and free from faults. A Prophet's intelligence is complete. A Prophet is the cleverest out of all people. The highest qualified doctor or philosopher's intelligence does not reach even a millionth part of the Prophet's intelligence.

Those who believe that they can become Prophet due to their effort are infidels (Kafir) and those who believe that a Prophet's prophecy can be taken away from them are also infidels.

Who is Ma'soom (immune from Sin)

A Prophet or an Angel are Ma'soom, meaning they are completely immune from sin and therefore cannot commit a sin. Except for Prophets or Angels if one believes that an Imam or a Wali are also Ma'soom then they are misguided and have deviated from the right sect. Although there are Imams and great Walis who also do not commit sin, however, if sometimes they do commit a sin then according to Shariat this is not impossible. To pass the message of Allah, a Prophet can never make a mistake, as this is impossible. ***Associating a Prophet with fear.*** Those who say that the message of Allah is sometimes not passed on by a Prophet due to the fear of people or some other reason, is an infidel. Prophets are better than all creations. In fact they are better than those Angels who are Rasools.

To believe a Wali to be better than a Prophet

Regardless of how high a rank of a Wali is, they can never be equal to a Prophet. Those who show a non-Prophet better than a Prophet are Infidels. **Belief *(Respect of a Prophet)*** Respect of a Prophet is compulsory on every individual, in fact it is the main principal of all obligations. The slightest disrespect or devaluation of any Prophet is Kufr (infidelity) *[Shifa, Hindiya etc]*. All Prophets in the holy court of Allah are of great dignity and respect and therefore to show them as an example (Muazallaha) in the court of Allah as shoemaker's etc is an open insult and a submission of Kufr. ***Life existence of a Prophet***. The Prophets in their graves are just as alive as they were when in this world. So that Allah's promise would be complete they were given death for a moment and then were brought back to life. Their lives are better than those of Martyrs (Shaheeds).

Belief - Knowledge of a Prophet

Allah Ta'ala gave the Prophets the knowledge of the unseen (Ghaib). Every particle of the sky and earth are in front of the sight of all the Prophets. Allah gives this knowledge of the unseen (Ilm-e-Ghaib) to them. Therefore this knowledge is 'given knowledge' (Ataayi) and because Allah's knowledge is not given to Him by

anyone and therefore is 'self knowledge' (Zaati). Now that you know the difference between Allah's knowledge and the Prophet's knowledge, it is clear that to believe the knowledge of the unseen for the Prophets as given to them by Allah cannot be referred to as Shirk (Polytheism - associate with Allah). But in fact true Imaan (belief) and is proved by verses (of the Quran) and Hadiths (sayings of the Holy Prophet). **Belief**: No follower can excel a prophet due to his asceticism (willpower), piety, worship, obedience or devotion to Allah. Prophets when immersed or awake are always involved in the remembrance of Allah. **Belief:** To accurately count the Prophets in quantity is forbidden. The true figure of all the Prophets is only known to Allah Ta'ala.

GRADES OF PROPHETS

The first human and the first Prophet

Hazrat Adam Alaihi Salaam is the first human, before him no man existed. All humans are his children. He is also the first Prophet. Allah made him without the need of a mother and father and was made from soil, and made him his Caliph. Allah gave him the knowledge of all things and their names. He gave the order to Angels to prostrate to Adam. All the angels performed the prostration except Shaitaan, who refused and therefore was cursed forever and became a reprobate. From Hazrat Adam Alaihi Salaam to our beloved Prophet Hazrat Muhammad Sallallaho Alaihi Wasallam there has come many Prophets, Hazrat Nooh (Noah), Hazrat Ibrahim (Abraham), Hazrat Moosa (Moses), Hazrat Eisa (Jesus) and also thousands of others. The above four were Messengers and also Prophets. The last of all Prophets and Messengers and the most virtuous of all creations, is Allah's most beloved our Master Hazrat Ahmad Mujtaba Muhammad Mustapha Salallaho Alaihi Wa Aalihi Wasallam. After the beloved Prophet there has never been another Prophet nor will there be another Prophet. Whoever believes that there will be a Prophet or has been a Prophet during our Prophet's era or after or actually believes it as a possibility of someone obtaining Prophecy is a Kafir/Infidel.

Our Prophet's unique virtues and excellence

Allah Ta'ala created from his light our beloved Prophet, before any other thing. Prophets, Angels, Earth, Skies, Heavens etc. have all been created from the brilliance of the Holy Prophet's light (Noor). Except for Allah or being equal to Allah, our beloved Prophet has been given whatever qualities there are, and whatever excellence exists, by Allah Ta'ala. In the whole universe there cannot be anything or anyone with the same or greater quality than our beloved Prophet. Huzoor is the most virtuous creation and a vicegerent of Allah Ta'ala. Huzoor is the Prophet of all the other Prophets and it is a necessity for everyone to follow the Prophet. Allah Ta'ala has gifted Huzoor with the keys of all Allah's treasures. Allah is the creator of all the worlds and religious gifts our beloved Prophet is the distributor. Allah Ta'ala gave our Prophet the unique gift of Me'raj, meaning called him above the skies (empyrean) and showed him his effulgence with the Prophet's own eyes. Allah caused the Prophet to hear Allah's verses and was shown Jannat (paradise), Dozakh (hell), Ursh (above the skies) and Kursi (throne). All this happened in a short period at night. On the day of judgement our Prophet will be the first to perform intercession, meaning he will intercede for people in the court of Allah. He will raise the grades. There are many other qualities, to much to mention in this short section.

Belief. To treat something relating to the Prophet as low

He who looked down upon any saying of our Holy Prophet or action or deed is an infidel. *[QaziKhan, Shifa Kaazi Ayaaz etc]*

Maujizaa - miracles performed by Prophets

Difference between Maujizaa and Karamat

The strange action which is impossible to perform by habit, and a Prophet performs it to prove his prophecy and frustrates infidels is known as a 'Maujizaa'. For example to bring back to life the dead, with the movement of the finger to split the moon into two. If a Wali (friend of Allah) performs these types of actions then it is known as a Karaamat. If a fearless and sinful person or a Kafir performs them then it is known as 'Istidraj'

When seeing a Maujizaa the truth of a Prophet is confirmed. This is because when this sort of power has been given to them to which

they can perform miracles, astonish people and make them helpless then they are truly a Messenger and a Prophet of Allah. False liars who claim to be a Prophet cannot perform these types of miracles. Allah Ta'ala never gives the false claimants of Prophet-hood the power to perform Maujizaas, otherwise one would not be able to distinguish the difference between the true Prophets and false claimants.

Important Rule - The Prophet's mistakes

The mistakes that happened by the Prophets, to talk about them except for when praying about them in the Holy Quran and Hadith is Haram meaning forbidden and strictly forbidden. How can others open their mouths against these kings, for Allah is the Ruler of all. Wherever he wishes to build a palace He has the say. Meaning the Prophets are Allah's beloved creations whatever way they want to express their submission to Allah they can do as much as they like, others cannot use them as their certificates to call them by. Meaning when a Prophet made a mistake the words used by Allah to call them Prophets or whatever the Prophets named themselves in the state of servant-hood, no follower has the right to use them phrases in relation to the Prophets, as this is completely not allowed and strictly forbidden.

BOOKS OF ALLAH TA'ALA

Allah Ta'ala revealed to his Messengers his statement and message. Tauret was revealed to Hazrat Moosa, Zuboor was revealed to Hazrat Da'ood, Injeel was revealed to Hazrat Eisa and many other books were revealed to many other Prophets. The followers of these Prophets altered these books, added or lessened statements and therefore changed the orders of Allah. Then Allah Ta'ala revealed to our Master, Muhammad Salallaho Alaihi Wasallam the Holy Quran. The Quran is such a unique book that no one can make another like it, whether the whole world tried together to make one, they couldn't. The Quran is complete with all the knowledge and every aspect is enlightened. It is the same now, fourteen hundred years later as it was when it was revealed, and will always remain the same. If the whole world wished, even then there would not a be a slightest letter difference to it. Those who say that someone has altered or increased or decreased it or the true Quran is kept by the invisible Imam, then they are a Kafir. This is the true Quran. It is necessary for all to bring faith on this Quran.

There will now, not come a new Prophet nor a new book, those who believe against this are not Muslims.

MALAIK - ANGELS

Angels are creations of light. They have been given the strength by Allah Ta'ala to turn into whatever shape or form they wish, whether it be of a Human or another creation. Angels never do anything against the order of Allah, nor purposely or by mistake, because they are Ma'soom. They are pure from all types of sins small or large. Allah Ta'ala has given many types of duties to angels. Some angels have a fixed duty of taking out the soul. Some to give rain, some have been given the task to create the face of a child in the mother's womb. Some to write the deeds of an individual, some to do a particular type of duty, others to do another type of duty etc. Angels are not male or female. To believe them as 'Kadeem' (always have been in existence or always will be in existence) or to believe them as the creators is Kufr/infidelity. The slightest form of insult for an Angel is also infidelity *[Alamgiri etc].* Some people call their enemies or oppressors as 'the angel of death'; to say such things is not allowed and close to infidelity. To reject the existence of Angels or to say that the strength of all good is known as Angels and there are no such things are both acts of Kufr.

THE JINN

Jinn are created from fire. Out of these many have been given the strength to change in whatever form they wish. Wicked, evil Jinn are known as Shaitaan. They are like humans, they are intelligent, and have a soul and a body. They eat, drink, live, die and have children. Within them there are infidels, Muslims, Sunni, bad-sects and every type. There are more of bad Jinn in quantity as per humans. To say that there is no such thing as Jinn or the Jinn is the bad in you are acts of Kufr/infidelity.

DEATH AND THE GRAVE

Every single person's age is fixed. It cannot increase from it's fixed time nor can it decrease. When the time of life is finishing, Hazrat Izraeel Alaihi Salaam comes to extract the dying person's soul, and the person dying looks to his left and right and sees Angels everywhere. The angels of mercy come to a Muslim and for the

infidels the angels of punishment appear. At this time even the infidels believe the truth about Islam, but their faith is at this time is not counted. This is because faith is the name of believing the message of Allah and his beloved Messenger without seeing proof, and at this time one sees the angels and then believes and this is therefore not accepted as a Muslim. A Muslim's soul is taken out with ease and is then taken with respect by the angels of mercy. An infidel's soul is taken out with great pain and the angels of punishment take it with disgrace. After death the soul does not go into another body and is then reborn, but upto the day of judgement stays in the world of 'barzakh' meaning the interval between death and resurrection. To believe that the soul goes into another human body or an animal's body or into trees or plants etc. is known as reincarnation is wrong and is Kufr.

What is death?

When the soul comes out of the body, this is known as death. However, the soul does not disintegrate but remains in the world of 'barzakh'.

Where does the soul remain after death?

According to faith and deeds performed, a different place is fixed for the soul to remain. Until the day of resurrection it stays in that place. Some stay underneath the 'Ursh' (above the skies), some remain at 'Aala eliyyeen' (the highest point), some remain at the well of Zam Zam, some remain in their grave. The souls of infidels are imprisoned. Some are imprisoned in the well of 'Barhoot', some in 'Sajeen' (the lowest point in Earth), some at their place of cremation or burial.

Does the soul die?

In any situation the soul does not die or disintegrate but remains unchanged. Whatever it's position and whatever it's state is, it always remains connected to the body. If the body has pain it also feels the pain. If the body is relaxed, the soul is also relaxed. When someone visits the grave, it sees the person and recognises him or her and listens to what they are saying. In relation to the Muslim's soul it is stated in the Hadith Sharif that when a Muslim dies, its path is opened and it can go wherever it pleases. Hazrat Shah

Abdul Aziz writes that there is no such thing as near and far for a soul, but all places are equal.

The death of a soul and it's condition

Those who believe that the soul can die and disintegrate is a 'bud mazhab' meaning from a deviated sect. The dead also speaks. Its voice is heard by animals' etc. except for normal humans and Jinn.

The tightening of the grave

After burial, the grave tightens up and presses the dead. It caresses the Muslim like a mother holds a child. It presses the infidel to the extent of crushing them, like the left side bones end up on the right side. When the people leave after burial, the dead hears the footsteps.

What are Munkar Nakkeer like and what do they ask?

At that time two angels called 'Munkar and Nakeer' come ripping through the earth, their faces look very fearful and scary. Their body is black, eyes green and black and very large in size popping out like the Jinn's eyes and made of fire. Their hair is very scary and long from head to toe; their teeth are very long with which they rip through the earth. They wake up the dead shaking and rattling them. They ask with great strength with a deep voice these three questions;

1. "MAN RABBUKA" meaning 'Who is your lord'?
2. "MAA DEENUKA" meaning 'what is your religion'?
3. "MAA KUNTA TAQUL FEE HAZAR RAJUL" meaning 'What did you use to say about this person'?

If the dead is a Muslim he will reply as follows;

1. "RABBIALLAH" my lord is Allah,
2. "DEENIL ISLAM" my religion is Islam,
3. "HUWA RASOOLULLAHE SALLALHO ALAIHI WASSALLAM" This is Allah's Messenger, He has been embraced with Allah's mercy, greeting to Him.

Now a voice from the skies will be heard saying "My servant has said the truth, lay the tablecloth of paradise for him, give him clothes from paradise to wear and open the doors of paradise (Jannat) for him. The cool air and the sweet fragrance of Jannat will continue to come and wherever the eyesight can reach the grave will be made wide and large. Angels will say "sleep like a groom sleeps". All this will be for the good pious Muslims. For the sinful, there will be punishment according to their sins. This punishment will continue for a time then from the prayers of the pious or from 'Eesaal-e-Sawab' (good acts performed by people for the dead's forgiveness) or from prayers for their forgiveness or simply from the mercy of Allah this punishment will stop. Then there will be relaxation.

If the dead is an infidel/Kafir, then he will not be able to answer the questions and will say "HAA HAA LADRI" meaning 'shame for I know nothing'. Now a caller will shout "He is a liar, lay the table cloth of fire for him, and give him clothes of fire to wear and open the doors of hell (Dozakh) for him, from which the heat of hell will reach him. There will be two angels allocated to him to give him punishment and will hit him with great big hammers. Big scorpions and snakes will also bite him. All different kinds of punishment will continue until the day of resurrection

Notice - who will not be asked questions in the grave

The Prophets will not be asked questions in the graves nor will their graves tighten. Many followers will also not be asked the questions, like those Muslims who die on Friday or in the month of Ramadan. The situation of relaxation and punishment in the grave is a fact. This punishment or reward is for both the body and the soul. Whether the body disintegrates or burns or mixes in the soil, it's original parts remains until the day of resurrection. It will have reward or punishment and on the day of judgement it will be reformed back to a body. These original parts are actually situated in the spine and cannot be seen by humans nor are they eaten by the soil and nor can they be burned. These are the seeds of the body and from these Allah joins the rest of the parts of the body, which have been spread by either being turned into ashes or soil and are reformed into the original body. The soul then comes back into that body and is presented in the field of resurrection. This day is known as 'Hashr'. This also re-iterates the point that the souls go

back to the same body that they belong to. By burning the body or by the body disintegrating it does not disappear but is recreated from its original seeds, and therefore a whole new replacement body is not created but the original is recreated, and all the changes does not affect it. For example, when a child is born and then a person grows up becomes a teenager and then becomes a man, but after all these changes the person is the same, a new person does not appear. The person knows that ten years ago it was I and it is still me, all these changes haven't made a new person and every person understands this about themselves and about others.

Where a person has been buried or has been left to rot, the questions will be asked there and the punishment will occur there. Like, if a tiger has eaten a person, the questions will be asked inside the tiger's stomach, and the punishment and reward will also happen there. A person who rejects the fact of the punishment and reward of the grave is a misguided person.

Who's body cannot be eaten by the soil

Rule: Prophets, Walis (friends of Allah), Martyrs, A Hafiz of the Quran who also acts upon the instructions of the Holy Quran, a person who has never committed a sin and those who pray the Durood Sharif at all times, their bodies are not eaten by the soil. Those who say that the Prophet's bodies "have died and eaten by the soil" are misguided, from the wrong sect, evil and insulting people.

THE COMING OF QAYAMAT (DESTRUCTION DAY) AND SOME SIGNS.

One day the entire world, humans, animals, jinn, angels, earth, skies and whatever that is in them will be finished. Except for Allah there will be nothing left. This is known as the coming of 'Qayamat'. Before the coming of Qayamat, there will be some signs that will appear. Out of which, we write some of them here.

1. Khasf meaning that there will be three places where the earth will open up and men will be buried alive. One in the west, one in the east and one in Arabia.
2. The knowledge of religion will go, meaning the Ulema (scholars of religion) will be taken away.

3. There will be a large exploitation of illiteracy.

4. There will be great use of alcohol and adultery. In such a shameful extent that it will be as common as donkeys eating grass.

5. There will be fewer males and more females. The ratio will be fifty women compared to one man.

6. There will be a lot of goods.

7. In Arabia there will be green scenery such as green crops, parks and streams. The streams will open its treasures and there will be mountains of gold.

8. Men will listen to their women and not their parents. They will stay in close contact with their friends and stay away from their parents.

9. There will be great use of music.

10. People will curse their ancestors and speak ill of them.

11. The wrongdoers and non-capable will be made leaders.

12. Degraded people, who could not find cheap clothing, will own large mansions.

13. People will scream and shout in mosques.

14. To stay in Islam will be so difficult as it is difficult to hold hot ash in the hand. Upto the extent that a person will go the cemetery and wish that they were in that grave.

15. There will be no quality in time. A year will be like a month. A month will be like a week. A week will be like a day. A day will be like as if an item has caught fire and quickly turns into ash, meaning time will go very fast.

16. Savage animals will speak to humans. The point of a whip, the heel of a shoe will speak dialogue and will tell you what has happened in the home. In fact a person's thigh will inform him.

17. The sun will rise from the west. At this point, the doors of repentance will close. One can no longer bring faith into Islam.

18. Except for the big 'Dajjal' (impostor), there will be thirty other impostors who will all claim to be Prophets. Where in fact Prophecy has finished. There will be no other Prophet after our Prophet Hazrat Muhammad Mustapha Sallallaho Alaihi Sallam. Out of these impostors there have already been some, for example, Musslimiyya Kizzab, Taleeha Bin Khuwild, Asood Ansi, Mirza Ali Muhammad Baab, Mirza Ali Hussain Baha'ullah, Mirza Gulam Ahmed Qadyani etc and those that are left will certainly come.

EXPOSING OF THE DAJJAL

The characteristics of Dajjal and his actions

Dajjal will have only one eye. He will claim to be the lord. On his head the letters Kaaf, Feh, Reh (Arabic letters) will be written, meaning Kafir (infidel), and this will be read by all Muslims, but it will not be seen by the infidels. He will travel very fast. In forty days he will travel the whole world except 'Harmain Sharifain' (the two holy mosques in Makkah and Madinah). Within these forty days the first day will be the length of one year, the second day will be the length of one month, the third will be the length of one week and the rest will each be twenty four hours long. His mischief will be very demanding. He will have with him, one garden and one place of fire. He will call these Jannat and Dozakh and wherever he goes he will take them with him. His Jannat will really be fire and his Dozakh will really be a place for rest. He will order people to believe him as the lord. Whoever believes him as the lord he will put them into his Jannat, and whoever rejects him, he will throw them into his Dozakh. He will bring back to life the dead. He will make rainfall. He will order the earth and it will grow crops. He will go into areas of desolation. The treasures of these areas will be with him like bees are with flowers. He will show all kinds of miracles like these, which really will be nothing but magic and illusions. Really there will be nothing with him and that is why when he will disappear everything will disappear with him and people with have nothing. When he will want to go to 'Harmain Sharifain' the angels will force his face to another direction. He will have a whole army of Jews with him.

DESCENDING FROM THE SKY OF HAZRAT EISA/JESUS

When Dajjal completes travelling the whole world and goes to Syria, Hazrat Eisa (Jesus) will descend from the sky and arrive in the Jamia Mosque in Damascus on the east minaret. The time will be morning. The Iqamat of Fajr Namaz will have been called. Hazrat Eisa Alaihis Salaam will order Hazrat Imam Mehdi (may Allah be pleased with him) to lead the congregation of Namaz i.e. be the Imam. Hazrat Imam Mehdi will perform the Namaz. The cursed Dajjal will start melting from the beautiful fragrance given from Hazrat Eisa's breath, just like salt starts melting with water. The fragrant smell of Hazrat Eisa's breath will reach as far as one's sight can see. Dajjal will run away. Hazrat Eisa will follow him and will stab him in the back with a spear. With this he will join hell. Then Hazrat Eisa Alaihi Salaam will break the cross. He will also slaughter the pig. All the Jewish and Christian children will bring faith upon him. At this time there will only be one religion and that will be Islam, and there will be only one sect and that will be Ahl-e-Sunnat. The children will play with snakes, both tigers and goats will eat on the same patch. Hazrat Eisa will marry and will have children. He will stay in this world for forty years, and then pass away, He will be buried in the Holy Prophet's shrine next to the beloved Prophet.

HAZRAT IMAM MEHDI BECOMING APPARENT

Hazrat Imam Mehdi will be from the descendant of the Holy Prophet and a 'Hasani' Sayyed. He will be an Imam and a leader. Close to Qayamat when infidelity will spread to the whole world and the only place that Islam will be left will be 'Harmain Sharifain'. All the great Aulia (friends of Allah) and pious scholars will emigrate there. It will be the month of Ramadan and the pious will be performing Tawaf of the Holy Ka'aba and Hazrat Imam Mehdi will also be present there. The Aulia will recognise him. They will request his guidance and he will refuse them. A voice will come from the unseen "Haza Khalifatullaha Mehdi Fasma'oolahoo Wa Atee'a'oo" meaning 'This is Allah's Caliph Mehdi, listen to him and

obey his orders'. All the people will take oath from his hand and then Hazrat Imam Mehdi will take all the people and come to Syria.

YAJOOZ - MAJOOZ BECOMING APPARENT

This is actually a tribe and are from the children of Yafis Bin Nooh Alaihi Salaam and it's quantity is large. They used to cause destruction on earth. They used to come out in spring and used to eat every green thing. They used to take away every dry thing. They used to eat humans and also wild beasts, snakes and scorpions were all eaten. Hazrat Zulkarnain made a wall of iron and enclosed them in it. When after slaughtering Dajjal, Hazrat Eisa Alaihi Salaam takes all the Muslims to the mountain of 'KoheToor', then these Yajooz - Majooz will break the wall and come out. They will cause great destruction on earth. They cause rampage, looting, murder etc. Then with the prayer of Hazrat Eisa, Allah Ta'ala will finish them off.

DA'BATUL ARDH BECOMING APPARENT

This is an astonishing type of beast. It will come out from the mountain of Safa and will travel the whole world in great speed. It will speak clear, fluent Arabic. In it's hands, it will have the stick of Hazrat Moosa and the ring of Hazrat Suleman. With the stick it will stamp the foreheads of all Muslims with a shining mark, and with the ring it will stamp the foreheads of all infidels with a dark black mark. At this point all Muslims and infidels will be clearly identified and recognised. These signs will not change, whoever is an infidel will never be able to become a Muslim and whoever is a Muslim will never lose faith.

WHO WILL QAYAMAT BE FOR?

After the passing away of Hazrat Eisa and when there will be only forty years to go for Qayamat. A cold wind will pass underneath everybody's armpits and it's effect will be that all the souls of Muslims will be extracted and only infidels will remain. Qayamat will come for these infidels. With all the signs that have been mentioned, some have become apparent and others are yet to become apparent.

When and How Will Qayamat Come?

Qayamat will come when all the signs become apparent and the cold sweet wind has gone through everybody and all the Muslims have passed away. There will be only infidels remaining, and the remaining forty years where no-one will have children, i.e. everyone will be over the age of forty. There will be no one in the world who will say the word Allah anymore. Each and individual person will be doing their day to day duties. Someone will be building a wall, someone will be eating and then with the one and only order of Allah, Hazrat Israfeel Alaihi Salaam will blow the Soor (horn). The sound of the horn will first of all be very faint, then it will start getting sharper and sharper. People will listen to the sound with great concentration and then they will become unconscious and then die. Then the skies, the ground, the sea, the mountains and even the Soor and Hazrat Israfeel together with all the angels will be finished. At this time except for Allah alone, there will be no one left. After this when Allah wishes, he will bring back to life Hazrat Israfeel Alaihi Salaam and re-create the Soor, and order Hazrat Israfeel to blow it again. As soon as the Soor is blown all the people from the beginning to the end, all the angels, humans, jinn, animals will become alive again. People will start coming out of their graves and their Aamal- Naama meaning 'book of deeds' will given to them in their hands and will all start going to the field of Hashr. They will then stand and wait for their judgement and fate. The ground will be made of copper. The sun will be glowing in full strength and will be just above people's heads. With the extreme heat, people's brains will start boiling and their tongues will become as dry as thorns and many will drop out of their mouths. People will sweat tremendously, some will sweat upto their ankles, some will sweat upto their knees and some will sweat upto their faces. Depending upon their deeds, they will suffer. The sweat will also be giving off a foul stench. There will be great delay just in this position. The day will be equivalent to fifty thousand years, and half of the time will go by in this situation. People will start looking for an intercessor who can relieve them of this problem and a quick decision can be made. All the people will take advice and go to Hazrat Adam Alaihi Salaam first. He will say go to Hazrat Nooh, who will say go to Hazrat Ibrahim, who will say go to Hazrat Moosa, who will send everybody to Hazrat Eisa. Hazrat Eisa will send everybody to our Master Hazrat Muhammad Mustapha Sallallaho Alaihi Wasallam. When the people go to our Huzoor and request him to intercede, our beloved Prophet will say "I agree and am

prepared to do this". He will then perform prostration in the holy court of Allah. Allah will say Oh Muhammad Alaihi Salaam, lift your head, say and it will be listened, ask and it will be given, and perform intercession and it will be accepted. Now the judgement and accounting will begin. The deeds will be weighed in the 'scales of deeds' called Meezan-e-Amal. Your own hands, feet and other parts will give witness against you. The part of the ground where a particular action took place will also be prepared to give witness against you, there will be no friends or helpers. A father will not help his son, nor will a son help his father. All the deeds will be unveiled. All the deeds that have been done will be in front of you. You will not be able to deny a sin nor will you be able to find a reward. In this very difficult and appalling situation, Huzoor the light, the love of Allah, Hazrat Muhammad Mustapha Sallallaho Alaihi Wassallam will help. He will perform intercession for his believers.

Different forms of intercession

The Holy Prophet's intercession will be in many different forms. Many people with the intercession of the Holy Prophet will go into Jannat (Paradise) without being judged. Many people who should have been in Dozakh (Hell) will be saved from going into Dozakh with the assistance of the Holy Prophet's intercession. Those sinful Muslims who will have reached Dozakh will come back out with the assistance of the intercession of the Holy Prophet. The Holy Prophet will perform intercession for the Jannatees and raise their grades.

Who else will perform intercession

Except for the Holy Prophet, the rest of the Prophets, the Sahhabis (companions of the Holy Prophet), the Ulema (Islamic scholars), the Walis (friends of Allah), the martyrs, the Huffaz-e-Quran (One who has learnt the Quran off by heart and follows it's orders) and the Hujjaz (those who have had their pilgrimage accepted by Allah) will all also perform intercession. People will remind their Ulema, deeds that are in connection with them, if someone gave water to an Alim to perform Wuzu (ablution) then he will remind them of it and ask for intercession in return, and they will then perform intercession for him.

This day of Qayamat which will be equivalent to fifty thousand years long and it's difficulties will be too much to withstand, but it will be made so light for the Prophets, Aulia and the pious, as the same time it takes to pray a Farz Namaz. For some it will be even less, equivalent to a blinker of the eyelid the whole day will finish. The biggest gift that Muslims will be given that day will be seeing Allah himself. You have been presented so far in short detail the details of Hashr, after this people will go to their forever destination or home. Some will have a home of rest, where there will be no limit of pleasure and happiness, and this is known as Jannat. Some people will go to the home of torture. Where there is no limit to torture and pain, and this is known as Dozakh or Jahannam. Jannat (paradise) and Dozakh (hell) are facts and those who reject it are Kafirs. Both Jannat and Dozakh have been made and are present at the moment, it is not so that they will be created after the day of resurrection. Qayamat (the day of destruction), Hashr (the day of resurrection), Sawab (reward), Azaab (sin), Jannat (Paradise) and Dozakh (hell) are all true as they are believed by Muslims. Therefore, those who believe them as facts but have a different definition for them, for example, to say that reward means to be happy when seeing your good deeds, and sin means to be sad when seeing your bad deeds, and Hashr will be only for souls not the body etc. then this is really rejecting all the above and therefore are rejecters and those who are rejecters are Kafirs. Qayamat will definitely happen and those who reject this belief are also Kafirs. Hashr will be for both souls and bodies, those who say only the souls will wake up the body will not come back to life are also Kafirs/infidels. Whichever soul belonged to whichever body will be reconnected, it is not true that a new body will be created and the soul will be put into that. If all the parts of the body after death have been spread everywhere or have become food for animals, on the day of resurrection Allah will join them back up and will come back alive. Hisab meaning judgement or accounting of deeds and is also fact and those who reject this are also Kafirs.

MEEZAN

Meezan is also fact. This is a weighing implement and will have two scales. People's good and bad deeds will be put on these and weighed. The good deed scale being heavy means that it will rise, opposite to the scales in this world.

SIRAAT

Siraat is also fact. This is a bridge that goes over Dozakh. It is thinner than a hair and sharper than a sword. It will be the only way into Jannat. Everyone will have to walk across it. Infidels/Kafirs will not be able to walk across it and will fall into Dozakh. Muslims will be able to go across it. Some will go across as fast as lighting, was here one second, and there in another second. Some will go across like a gust of wind. Some will go across at the speed of a fast horse. Some will go across slowly, slowly, and some will struggle, shake, tremble, crawl etc. depending upon their deeds, they will ago across.

HAUZ-E-KAUSAR

Hauz-e-Kausar (pool of water) has been given to our Holy Prophet Salallaho Alaihi Wasallam as a gift. It is also a fact, and its length is as long as a month distance of travel and it as long as it is wide. Its edges are made of gold and have arches made of pearls. Its base is made of musk and its water is whiter than milk and sweeter than honey and fragrance is nicer than perfume. If you drink its water once you will never be thirsty again. The implements of drinking water from it are more in quantity than stars. There will be two streams running off into Jannat, one made of gold and the other silver.

MUQUAM-E-MEHMOOD

Allah Ta'ala will give his beloved Prophet Muhammad Salallaho Alaihi Wasallam Muquam-e-Mehmood (Grade of praise). This is where the people from before and after him will praise him. (Will speak highly of him).

LIWA'UL HAMD

This is a flag that will be given to our master Hazrat Muhammad Salallaho Alaihi Wasallam. Under this all the Muslims from Hazrat Adam Alaihi Salaam to the day of Qayamat will gather Prophets, Walis etc. etc.

JANNAT - PARADISE

Jannat is a very large and very beautiful place. It has been made by Allah Ta'ala for Muslims. Its walls have been made of bricks of gold and silver and it's cement is made of musk. The ground is made of saffron and ambergris (a wax like substance). Instead of stones there will be diamonds and pearls. To house the residents of Jannat, there are mansions and large conservatories made of pearls, diamonds and beautiful jewellery. Each level is as large in breadth as the sky to the ground. Its doors are so wide that a fast horse would have to run seventy years to get from one side to another. There will be so many gifts in Jannat that you would not dream or think about. There will be different types of fruits, milk, honey, wine (sweet smelling non-alcoholic) and other nice types of food. Jannatees will be given clothes so beautiful that no one in this world will have ever had fate to wear. For assistance, thousands of clean, pure servants will be available and for company, beautiful "Hoorehs" (princesses) whose beauty will be so much that if one actually looked towards this world the people just by looking at her beauty and shining face would become unconscious. As for health, you will never sleep, nor will you ever become ill nor will anyone ever have a worry or nor will you ever die. There will never be any sort of difficulties, in fact there will be every type of rest and ever desire will be fulfilled. The biggest gift of all will be to see Allah Ta'ala.

DOZAKH/JAHANNAM - HELL

This is also a place where there is complete darkness and strong black fire, which has no shine to it and this place has been made for the sinners and the infidels to live. The infidels will be imprisoned here forever. Its fire will continue to get hotter. The fire of hell is so strong that if a pinpoint of it was thrown into this world every single person would die from it's heat. If one of the guards of hell came to this world, people would all die just by seeing his frightening face and no one would survive. The Jahannamees will be given many different types of punishment. Big snakes and scorpions will bite. People will have their heads crushed by big hammers. People will suffer from extreme hunger and thirst. They will be given boiling hot oil type of water to drink and poisonous thorny fruits to eat. When they eat this fruit it will get stuck in the throat, and to wash it down they will ask for water and will be given the boiling hot water. When drinking this water all their insides will

break and wash away. The thirst will be so extreme that when drinking this water the lips will crumble away. The infidels will become so helpless from this punishment that they will wish for death, but it will not come. They will ask for each other's advice and go to the guard of hell 'Hazrat Malik', and ask him to tell the lord of their conclusion. Hazrat Malik will not reply to them for a thousand years. After a thousand years he will reply "what are you telling me for, tell him whom you have disobeyed". Then for a thousand years they will call Allah by his merciful names, and for a thousand years he will not reply. After a thousand years he will reply "stay away, remain in hell, do not talk to me". At this time the infidels will become completely hopeless of any kind of mercy and will start screaming and crying like a sound of donkeys. First they will cry with tears, then when the tears finish they will cry with tears of blood. From the effects of crying they will leave big gaping gaps in their cheeks. The amount of water and pus from crying will be so much that if boats were put into them they would start sailing. The face of Jahannamees will be so bad that if a Jahannamee were brought into this world, all the people would die by looking at his face and from the foul stench. Finally for infidels the situation will be that for every infidel a coffin will be prepared for them to the length of their height, and then they will be put into this coffin. Then it will be set on fire and it will be locked with a padlock of fire. It will be then be put inside a larger coffin also made of fire and the gap between will be set on fire. A padlock with chains will also be put around it made of fire. It will then be put into another coffin and the then also set on fire and again will be locked with a lock of fire. All this will be then put into a bonfire. Then all infidels will think that they will never be able to withstand any other heat and this punishment is above all punishment, and there will always be punishment for them and will never finish. When all Jannatees reach Jannat and all Jahannamees that are in Jahannam are to remain there forever, reach Jahannam, then between Jannat and Dozakh 'death' will be brought in the shape of a ram. Then a caller will call the people of Jannat and they will look in worry thinking that maybe we might be ordered out of here. Then the caller will call the Jahannamees and they will come happily thinking we might be ordered out of this painful place. Then the caller will ask, "Do you recognise this?" Everyone will reply "Yes, this is death". Then the ram will be slaughtered and he will say "Oh those in Jannat, you are there forever and there will be no death, and you in Dozakh, you are there forever, there will be no death". At this point there will be

happiness on top of happiness for the Jannatees and sadness on top of sadness for the Jahannamees.

IMAAN AND KUFR - FAITH AND INFIDELITY

What is Imaan-Faith?

Faith/Imaan is to listen to what Allah and his Messenger has stated and to believe it true in your heart.

What is Kufr/infidelity

If you reject one aspect that you know that to believe is part of Islam then this is Kufr. Like, to reject, Qayamat, Angels, Jannat, Dozakh, Hisab, or not to believe that Namaz, Roza, Zakat, Hajj is Farz (obligatory). It is also Kufr not to believe that the Holy Quran is the words of Allah. To insult the holy Ka'aba, the holy Quran, or any of the Prophets or Angels is also Kufr. To degrade any of the Sunnats (actions of the Holy Prophet), to make jokes of the orders of Shariat (Islamic law) or to reject or suspect it untrue any known and recognised aspects of Islam is also definitely Kufr/infidelity. To be a Muslim you have to, pledge your status as a Muslim together with faith and belief. One must pledge his faith unless there is a difficulty, for example, you cannot speak, or to speak would mean to lose your life or would lose a part of the body, then it is not necessary to pledge your faith with your tongue. In fact one can state things against Islam if their life is at risk. However, it is always best and rewards not to say anything against Islam even to save your life. Except for this exception, whenever there is something, which is submitted against Islam, then they will be recognised as a Kafir. Whether you say that I was only saying it with my tongue but really did not believe it in my heart it will still be recognised as Kufr. Also to perform actions that are signs of Kufr then if you perform them you will be recognised as a Kafir/infidel. For example, to wear a 'Janeo' (a sacred thread worn by Hindus), or to have a lock of hair (plats for men) the same as Buddhists have, or to wear a cross are all actions of Kufr.

What aspects makes a person a Muslim

For a person to become a Muslim it is necessary for them to believe Islam as the true religion and does not reject any of it's necessary aspects, and also does not have beliefs contradictory or against the religion's necessary aspects (Zaroriyaat-e-Deen). Whether the person does not have the knowledge about all the religion's necessary aspect, i.e. even if he is a complete and utter illiterate he must believe in Islam and in the messenger of Islam and not have any beliefs against the necessary aspects of Islam (Zarooriyat-e-Deen). Whether he cannot pray the Kalima (submission into Islam) properly he is still a Muslim and not a Kafir. Therefore, if he misses Namaz, Roza, Hajj etc. he will be a grave sinner but will remain a Muslim. This is because deeds are not a part of faith. **Belief:** Whatever is without doubt Haram (forbidden) and to believe it as Halal (allowed), and to believe something Haram which is no doubt Halal is Kufr, when there is no suspicion of a particular thing being Halal or Haram or the person knows this.

What is Shirk - Polytheism

Shirk (Polytheism) is to believe someone else as lord except Allah or to believe someone worthy of worship except Allah. This is the worst type of infidelity. Except for this, regardless of how strong the infidelity is, it is not truly shirk. There will be no forgiveness for any type of Kufr/infidelity. Except for Kufr, all other sins are at the will of Allah. Whatever he wishes, he will forgive. **Belief:** To perform a large sin a Muslim does not become an infidel, but remains a Muslim. If he dies without performing repentance then he will still obtain Jannat, whether it will be after fulfilling his punishment or gaining forgiveness. This forgiveness may be obtained at the mercy of Allah's will or from the intercession of the Holy Prophet.

Rule: The order of someone asking for forgiveness for an Infidel

Whoever performs a prayer of forgiveness for a dead infidel, or calls an infidel as a forgiven or a Jannatee, or if someone calls a dead Hindu a 'Bekanth Baashi (Jannatee) are themselves an infidel. **Belief:** To believe a Muslim as a Muslim and to believe an infidel as an infidel is necessary. A particular person's reality of being an infidel or a Muslim cannot be fully known until it is proven according to Shariat that on what state their death had come,

meaning whether he has died on infidelity or died on Islam. However, this does not mean that whoever has performed definitive Kufr, then to be suspicious of his Kufr because for someone to have suspicion of a person who has performed definitive Kufr is to become a Kafir himself. This is because the action of Shariat is done on what is seen to be the case, however, on the day of Hashr the real person's beliefs will be known. The best way to see this is that if a infidel, Christian, Jew or Hindu dies then one cannot say with complete confidence that this person has died as a Kafir. However, the order of Allah and his Messenger for us is that we believe his as a Kafir and to treat him like a Kafir. The same way is that if a person is a known Muslim and he hasn't said or performed anything against the basic necessities of Islam, then it is obligatory for us to believe him as a Muslim. Whether we are unaware of what status he died at. **Belief:** There is no third grade instead of infidelity or Islam. Meaning you cannot have a person who is not an infidel nor a Muslim, he must be either a Muslim or an infidel. **Belief:** A Muslim will always remain in Jannat and will not be evicted, An infidel will always remain in Dozakh and will never come out. **Belief:** To perform prostration as a form of worship to anyone except Allah is Kufr, and for respect it is Haram (strictly forbidden).

What is Bi'dat ? - Innovation in religion

Whatever action is not proven by the Prophet is known as Bi'dat (innovation in religion). There are two types of Bi'dat, Bi'dat-e-Hasana and Bi'dat-e-Sayyia. Bi'dat-e-Hasana is that where it is not against or contradicts a Sunnat. Like, to build mosques from concrete or bricks, or to write the Holy Quran in golden letters. It is also bi'dat to perform intention with the tongue, to learn knowledge of Kalaam, Sarf and Nahoo (all Arabic grammar), to learn knowledge of astronomy, to learn knowledge of pure mathematics or trigonometry or to preach all this knowledge. It is also Bi'dat-e-Hasana to build education houses (Madressas) like we do today, to perform functions as we do today and to give out certificates and perform occasions like 'Dastaar Bandi' etc. There are thousands of things like these, which were not present during the time of the Holy Prophet. They are all Bi'dat-e-Hasana and in fact some are now necessary (Wajib), like to pray Tarawih as Hazrat Farooque-e-Azam (May Allah be pleased with him) stated "Ne'matil Bidatoo Haazihee.." meaning this is a good Bi'dat. Bi'dat Siyyia Qabiha is

that innovation that is against a Sunnat or contradicts a Sunnat and this is either Makrooh (disliked) or Haram (strictly forbidden).

IMAMAT AND KHILAFAT - LEADERSHIP AND CALIPH

There are two types of Imamats, Imamat Sugra and Imamat Kubra. Imamat Sugra is the Imamat that is performed in Namaz and will be explained in the Namaz section.

Qualifiers for Imamat Kubra

Imamat Kubra is in relation to representing the Messenger of Allah Sallallaho Alaihi Wasallam. Meaning with representation of the Holy Prophet Sallallaho Alaihi Wasallam, to interrogate all of the Muslim's social or religious affairs and to have the power to do so. Also to have the power to ensure all the worlds Muslims follow him in the matter of non-disobedience. To have this Imamat it is necessary that one has the following qualifiers; He is a Muslim, is free i.e. not a slave, male, sane, adult, belonging to the tribe of Quraish, one who has power. It is not necessary for one to be from the family of the Holy Prophet i.e. Hashmi or from the family of Hazrat Ali i.e. Alwi or to be Ma'soom (immune from sin), it is also not necessary that one has to be the most virtuous from their nation.

Rule: When is it obligatory to obey the Imam?

It is obligatory on all Muslims to obey the Imam when his orders are not against Shariat (Islamic Law), because, one cannot anybody's orders if they are against Shariat. An Imam should be made only if he is courageous, politician and an Islamic scholar (Alim) or works with the help of Ulema. **Rule:** A female or child's Imamat is not allowed. An Imam is not dismissed if he involves himself with sin.

KHULAFA-E-RAASHIDEEN – PIOUS & RIGHTLY GUIDED CALIPHS

After the Holy Prophet Sallallaho Alaihi Wasallam his righteous Caliphs and related Imam is Hazrat Abubakr Siddique (May Allah be pleased with him). After him it is Hazrat Umar Farooque (May

Allah be pleased with him). Then it is Hazrat Usman (May Allah be pleased with him). After him it is Hazrat Ali (May Allah be pleased with him) and then Hazrat Imam Hasan (May Allah be pleased with him). These leader's Khilafat is known as Raashida (Pious) because these great Sahhabis (companions) gave true representation of the Holy Prophet.

Belief: The length of Khilafat Raashida

The true pious Khilafat as per the traditions of the Holy Prophet lasted thirty years. Meaning it finished after six months of true Khilafat performed by Hazrat Imam Hasan (May Allah be pleased with him). Then the leader of Muslims Umar Bin Abdul Aziz performed the pious Khilafat, and Hazrat Imam Mehdi (May Allah be pleased with him) will perform true Khilafat in the final era. Hazrat Amir Ma'awiya was the first king in Islam. *[Takmeelul Iman, Wa Kamal Ibne Hamam]*

Belief: Who is the most virtuous of Caliphs.

After the Prophets, and out of all of Allah's creations including Jinn, Humans, Angels, the most virtuous is Hazrat Abubakr Siddique, then Hazrat Farooque Azam, then Hazrat Usman Gani, then Hazrat Maula Ali (May Allah be pleased with them). Whoever believes that Hazrat Ali is more virtuous than Hazrat Abubakr (May Allah be pleased with him) or Hazrat Farooque (May Allah be pleased with him) is a misguided person and from a bad sect.

COMPANIONS OF THE PROPHET AND HIS FAMILY

Who is a Sahhabi?

Sahhabi (companion) is that Muslim who has assisted in the holy court of the Prophet (in the Holy Prophet's presence) and has passed away from this world with faith. All Sahhabis are of praise and are pious and are also sincere in their Islamic judgement and the same for their Islamic actions. When their is talk of a Sahhabi, it is compulsory that it be with praise. **Belief:** To have bad beliefs for any of the Sahhabis is mis-guidance and belonging to the wrong sect. To speak ill of the dignity of Hazrat Amir Ma'awiya, Hazrat

Amr Bin Aas, Hazrat Wahshi etc is to curse them and this is a Shi'ite belief. To insult Hazrat Shaikhain (Hazrat Abubakr and Hazrat Farooque Azam) or to reject their position as Caliphs is according to Islamic lawyers, infidelity. **Belief:** Regardless of how high a rank of a Wali is, they would never reach the grade of a Sahhabi. The battle between Hazrat Ali (May Allah be pleased with him) and Hazrat Amir Ma'awiya (May Allah be pleased with him) was a mistake in the interpretation of Islamic law and therefore is not a sin. Therefore, to call Hazrat Amir Ma'awiya cruel, treacherous, etc., is all strictly forbidden and not allowed and is in fact a curse and the person is a Shi'ite.

Who is Ahl-e-Bait (the Holy Prophet's immediate family)

Ahl-e-Bait is the Holy Prophet's wives and children. Just like the Sahhabis, there has been a lot of virtuous verses and Hadiths for them. To love the Sahhabis and Ahl-e-Bait is to love the Holy Prophet Sallallaho Alaihi Wasallam. **Belief.** To accuse the mother of all Muslims Hazrat Aisha Siddiqua (May Allah be pleased with her) with adultery is definitely Kufr and is an apostate. *[Shara-e-Aquaid, Wa takmeel, Wa Hindiya etc]* **Belief:** Hazraat - Hasnain (Imam Hasan and Hussain) are of the highest grade of martyrs. Those who reject any of their Martyrdoms is a misguided person and from a bad sect. **Belief:** Those who call Hazrat Imam Hussain (May Allah be pleased with him) a traitor or show Yazid as correct is a rejected person and a Kharji and therefore rightful of the fire of hell. There is no doubt in Yazid being wrong, however, do not call Yazid a Kafir or call him a Muslim, but remain quiet. **Belief:** Those who do not love the Sahhabis or Ahl-e-Bait is a misguided person and from the wrong sect. **Rule:** To get involved in the details of disagreements between the Sahhabis is forbidden and strictly forbidden. To hold them against their mistakes or because of this, blame them or show them as no longer evident on faith is not allowed and is against the order of Allah or his Messenger.

WILAAYAT - FRIENDSHIP OF ALLAH

Wali is a pious Muslim who due to his knowledge and closeness to Allah has been given a specific position. Usually this grade is given after strictly following the Shariat and also devotion and worship. It is however, given sometimes from birth and therefore without

devotion and effort. Out of all the Aulia, the highest grade is held by the Calipha-e-Raashideen. There have been Aulia in every era and will always be in every era, however, their recognition is difficult. Allah have given the Aulia great strength, whoever asks for their help is given that help even though they may be a great distance away. There knowledge is extensive, upto the extent that many give information of 'Makaana Wamaayakoon' (what has happened and what will happen) and on 'Lo'he Mahfooz'. After death their power and strength increases. To visit their shrines is to gain virtue, prosperity and blessing. To present them with Eesaal-e-Sawab is a very good thing and a way of gaining blessings. To perform the 'Urs' (death anniversary) of Aulia-e-Kiram, meaning every year to pray the Quran, perform Fatiha, speech ceremony, Eesaal-e-Sawab are all good things and are worthy of reward. However, as regard to bad acts and non-allowable actions like, dance, music, group acts etc. are all sinful deeds and are even more sinful when performed near shrines.

What qualifications are necessary for a Pir

To become followers of Aulia and to become involved with them is a worthy action to gain reward in both worlds, it is therefore necessary for these four qualifying aspects to be necessary in a Peer, for one to perform Bai'at (take oath).

1. They must be a Sunni with the correct beliefs, otherwise you may actually lose your faith.
2. He must have enough knowledge so that he can complete his necessary actions by looking at books, otherwise he will no be able to differentiate between forbidden and acceptable, allowed and not allowed.
3. He must not be a Fasiq (wrongdoer, one who does not follow Shariat) as it is necessary to disrespect a Fasiq and it is important to respect a Peer.
4. His tree of virtue must be connected to the Holy Prophet otherwise he will not gain virtue from the top.

TAQLEED - THE FOLLOWING OF THE FOUR IMAMS

Taqleed, meaning to follow one of the four Imams of religion in orders of Islamic law (Shariat). I.E. Imam Azam Abu Hanifa, Imam Malik, Shafa'ee or Imam Hambal and to pray Namaz as per their way or perform Roza, Zakat etc. It is necessary (Wajib) to follow one of them and this is known as Taqleed Shakhshi.

Notice. These Imams have not made a rule on their own accord but have explained the meaning of the Quran and Hadith, which a normal person or even an Alim could not understand. Therefore to follow these Imams is really following the Quran and Hadith.

Rule. Whoever follows one Imam, cannot follow another Imam, for example, to follow some rules as per one Imam and other rules as per another Imam as it is necessary to firmly follow one Imam.. It is also not allowed to change from one Imam to another e.g. become a Hanafi from Shafa'ee etc, and so whoever you have followed upto today you must continue following him. It is also a joint agreement by all Ulema that you cannot follow another Imam or a Mujtahid (religious director) except for one of these four.

NAMAZ

After ensuring that your belief and faith is correct, the biggest obligation of all obligations is Namaz. There have been many messages in the Quran and Hadith in relation to the importance of Namaz. Whoever does not believe it as an obligatory aspect i.e. Farz is a Kafir. Those who do not pray namaz are great sinners and will be thrown into hell in the after life. Also in the event of an Islamic leadership, the king should execute those who do not pray Namaz.

Rule: At what age should children be taught Namaz?

When a child reaches the age of seven he should be shown how to pray Namaz. When the child reaches the age of ten, they should be made to pray via use of beatings. Before we show you the way in which Namaz should be prayed, we will first of all show you the six conditions/qualifiers that must be performed, otherwise the Namaz

will not begin. These are known as the 'Shara'it-e-Namaz and are as follows;

1. Cleanliness
2. The covering of the body
3. Time
4. Facing Qibla
5. Intention
6. The call to start Namaz (Takbeer-e-Tahrima)

The first qualification is cleanliness. This means that the person praying Namaz (which will now be referred to as Namazee) must have their body, clothing and the place where Namaz is going to be performed, clean from impurities such as urine, stools, blood, alcohol, dung, animal excretion, etc. Also the Namazee must not be without bathing or ablution.

The second qualification is covering of the body. This means that the male's body must be covered from the navel upto and including the knees. The female's body must be completely covered except for the face, the hands below and including the wrists and feet below and including the ankles.

The third qualification is time. This means that whatever time is allocated to a particular Namaz, that Namaz is prayed. For example, the Fajr Namaz is prayed from the break of dawn to before sunrise. Zohar Namaz is prayed after midday to the time when there are two shadows to everything except for the original shadow (mid afternoon). Asr Namaz is prayed from when there are two shadows until sunset. Maghrib Namaz is prayed after sunset to when the natural light disappears. Isha Namaz is prayed after the natural light has disappeared until before the break of dawn.

The fourth qualification is the facing towards Qibla. This means to face towards the Holy Ka'aba (in Makkah).

The fifth qualification is intention. This means that whatever Namaz is being prayed for whatever time i.e. Ada, Qaza, Farz, Sunnat, Nafl etc. to make a firm intention in the heart for that Namaz.

The sixth qualification is Takbeer-e-Tahrima. This means to say Allah-o-Akbar and start the Namaz. This is the last qualification and once said the Namaz begins. If you then say something to someone or eat something or drink something or perform any action that is against Namaz then the Namaz will break. The first five qualifications must remain from when the Takbeer-e-Tahrima is said, to until the Namaz is completed, otherwise the Namaz will not count.

THE FIRST QUALIFICATION MEANING - CLEANLINESS

Method of performing Ablution (Wuzu)

When you want to perform ablution, follow these steps -:

- First of all make the intention of ablution and then say 'Bismillla Hirrahma Nirrahim' and wash both hands upto the wrists.
- Then perform Miswak (clean teeth with a wooden stick).
- Then by using the right hand, gargle three times and wash the inside of the mouth, ensuring that the water reaches upto the throat and also all the gums and underneath the tongue. If there is anything stuck on or between the teeth, then release it.
- Then by using the right hand suck up the water in the nose until it reaches the bone and clean the insides of the nostrils by using the left hand thumb and little finger, three times.
- After this, take water into the cup of both hands and wash the whole of the face three times, from the start of the forehead where the hair begins to grow, down to and including the chin. Also from the right hand ear lobe to the left hand one, ensuring that no place is left dry. If you have a beard then also wash this and also run your fingers through it. However, if you are wearing an Ehraam then don't run your fingers through the hair.

- Wash both arms upto and including the elbows three times. Washing the right arm first three times, then the left arm three times.
- Then perform Masah once, meaning join the fingertips of both hands together leaving out the index fingers and the thumbs on both hands. Then run water on these six fingers and then brush them over the hair, starting from the forehead and ending at the back of the neck. This is done once, ensuring that the palms of the hands and the index fingers and thumbs do not touch the head. Now bring fourth the hands by using the palms and rubbing them at either side of the head. Then clean the inside of the ears by using the index fingers and the back of the ears using the thumbs. Now wash the back of the neck by rubbing the back of the hands on either side of the neck, but ensure that the hands do not go on the throat as this would be Makrooh (disliked).
- Then wash the right foot, from the toes upto and including the ankles, three times. Then perform the same three times for the left foot. Ensure that you wash between the toes.
- The ablution (Wuzu) is complete and so pray this Dua ;

  'Allahummajalni Minattawwabeena Wajalni Minal Mutatahhireen'
- Then take the water and stand up and drink some, as this is cure for the illnesses. Then look towards the sky and pray; 'Subhanaka Alllahumma Wa Behamdika Ashhadu An La ilaha illa Anta Astagfiruka Wa Atoobo ilaik' Also pray the Kalima Shahaadat and Sura Inna Anzalna. It is also better if you pray Bismilla and the Durood Sharif when washing every part, also pray Kalima Shahaadat.

The above is the method of performing Ablution. Out of these some actions are obligatory and if they were missed the ablution would not count. Some aspects are Sunnat and to miss deliberately would be an act of punishment. Some aspects are Mustahhab and to miss them would mean a reduction in reward.

Obligatory aspects of ablution (Wuzu)

There are four point in ablution that are obligatory.

1. To wash the face. Meaning from the beginning of the forehead where hair starts growing upto the bottom of the chin. Also from one ear to the other ear. To ensure that the skin of the face is washed once leaving no part dry.
2. To wash both hands upto and including the elbows once.
3. To perform Masah of one quarter of the head. Meaning to run wet hands over a quarter of the head and at least so that the hair gets wet slightly.
4. To wash both feet upto the ankles once.

The above four aspects are obligatory in ablution. Except for these, whatever methods have been reported are either Sunnat or Mustahhab. There are many Sunnats and Mustahabs in ablution and if you would like to know these in detail, then consult larger books such as 'Bahar-e-Shariat' or 'Fatawa-e Razvia'. Rule: To wash a part means to at least pour two drops of water over each part. To spread water over the parts lightly and not washing the part thoroughly and therefore the ablution or bathing would not count. Rule: It is obligatory to wash the skin above and below the lips, nails, eyes, the hair on eyelashes, eyebrows. Also, the skin underneath jewellery and even the hole pierced in the nose, the skin underneath the mouchtache hair and beard hair and every part or every part in the four parts mentioned is obligatory. If a pinpoint of it was left dry then the ablution will not count. Rule: It is obligatory to perform ablution for Namaz, Sijdah-e-Tilawat or touching the Quran and it is necessary (Wajib) to perform ablution to perform Tawaf.

Makroohats (dislikes) of ablution

Meaning the aspects that should not be done in ablution.

1. To perform ablution with the leftover water of ablution or bath performed by a female.
2. To spill water on a dirty place.
3. To perform ablution inside the mosque.

4. To spill used ablution water back into the bucket that contains the ablution water.
5. To spit out water or mucus etc. towards Qibla.
6. To talk of worldly things without cause.
7. To waste water unnecessary.
8. To use so little water so that all or some of the Sunnats would be missed.
9. To wash the face with one hand.
10. To throw water on the face.
11. To let ablution water drops on clothing or inside the mosque.
12. To miss any Sunnat of ablution.

Aspects that break the Ablution

1. Excretion of stools
2. Urinate
3. To break wind from behind
4. For worms or stones to be excreted from the front or rear
5. For the leaking of semen water or sperm.
6. For blood, puss to be released and for it to flow from it's position.
7. For a mouthful of vomiting of food or water, or a slight amount of vomit of blood.
8. To become insane or to pass out
9. To faint
10. To be drunk or lost in control so much that the feet stagger
11. Except for the Namaz-e-Janaaza, to laugh so loud that the person standing next to you can hear you.
12. To go to sleep.

13. Mubashart-e-Fahisha (meaning, for a man to touch a woman's private parts with his erected penis with lust or to touch another man's private parts with his erected penis, or for a woman to touch another woman's private parts with her private parts without a cloth in between these parts.

In all the above situations the ablution (Wuzu) will break. **Rule:** If water is released from a hurting eye or puss that is released will break the Wuzu, and it is also an impurity and therefore if it touches an item of clothing, then it is necessary to clean. **Rule:** To laugh in Namaz that only you hear it yourself and no-one near you hears the laughter or voice then the Wuzu has not broken, however, the Namaz will break. **Rule:** If you smile in Namaz so that only your teeth show but no voice whatsoever is heard then neither the Wuzu or Namaz will break. **Rule:** Whatever moisture leaves a man's body but does not break the Wuzu is not an impurity. For example the blood that stays in its position or vomit that is not a mouthful are clean. **Rule:** Saliva, spittle, sweat and dirt are not impurities and therefore clean (Pak). If these items are stuck on the body or clothing, then the Namaz will count but you should have them cleaned as this is better. **Rule:** The tears that come out due to crying do not break the Wuzu nor are they an impurity. **Rule:** By showing your knees or body, or to look at your own or someone else's body or touch someone's body does not break the Wuzu. **Rule:** If a milk drinking child vomited and if it is a mouthful then it is an impurity. If it touches something and is more than a Dirham (approx. size of a fifty pence piece) then it will make it impure. If the milk had not gone all the way in the stomach but had come back out from the throat then it is clean. **Rule:** Whilst in the middle of performing Wuzu it breaks then perform the Wuzu again, and if the water that is held in the palm of the hand and you release wind then this water is useless and do not use it to wash any parts.

Method of Bathing

1. The method of bathing is as follows;
2. Perform the intention of bathing (Ghusl) then first of all wash both hands upto the wrists three times.
3. Then wash the private parts, whether there is any impurity stuck on them or not.

4. Then wash any part of the body that has impurity stuck on it.
5. Then perform Wuzu as performed in Namaz but do not wash the feet. However, if you are sat on a stool or stone etc. then wash the feet also.
6. Then rub water into the body as you would rub oil.
7. Then wash the right hand shoulder three times.
8. Then wash the left-hand shoulder three times.
9. Then wash the head and all of the body three times.
10. Then move away from the place of bathing and if you did not wash the feet when performing Wuzu, wash them now.

Do not face the Qibla when bathing. Ensure that you rub your hands with water all over the body whilst scrubbing. Do not bathe where someone can see you. If this is not possible then it is necessary for you to cover the body from the navel to the knees (for men). If this is not possible then perform Tayammum (see later text). Do not talk when bathing or pray any prayers. After bathing, to dry the body with a towel is perfectly allowed. **Rule:** To bath naked in a careful hidden place (where no one can see) is allowed. It is very important that women are very careful of this. After bathing wear clothes as soon as possible. Whatever aspects are Sunnat and Mustahhab in Wuzu are also the same in bathing except, if you are bathing naked then do not face Qibla and if you are wearing a cloth then there is no problem. There are three obligatory aspects in the method of bathing that has been shown. Without these three farz aspects the bathing will not count and you will remain unclean. The rest are either Sunnat or Mustahhab and should not be left out, but if they are left out the bath will still count.

Three obligatory aspects of bathing

There are three obligatory aspects in bathing, and are as follows;

1. To perform mouthwash so that every single part of the inside of the mouth from the beginning of the lips upto the throat is cleaned with water. Water must reach the gaps between the teeth, the gums, and all the sides of the tongue and the edge of the throat. If you are not fasting then you must gargle so that the water reaches clearly all parts. If there is anything stuck in the teeth (like strands of meat, the skin of a betel nut, the leaf of a paan etc.) then unless it is impossible to release or would cause serious pain it is necessary that they are removed. Because without doing this, the bath won't count and therefore the Namaz won't count.

2. To clean the nose out with water. Meaning to suck up water into both nostrils until it reaches the bone, so that not even a hair or it's equivalent size remains dry, otherwise the bath will not count. If the nose is pierced then the water must reach the hole, as this is also necessary. If mucus has dried in the nose then to release it is necessary and to wash the nostril hair is also necessary.

3. To wash every single part of the body. Meaning to make sure water washes all the body upto and including the soles of the feet, ensuring that every hair and every pimple is washed, because even if only one hair or it's point's equivalent remains dry, the bath will not count.

Notice. A lot of people bathe by wearing an unclean cloth and think by bathing they will become clean and at the same time wash the cloth that they are wearing. This is not the case because when they rub their hands on it they actually spread the impurity all over and therefore make the whole body, cloth and the container of water unclean. This is why before bathing it is important to wash the impurity stuck on the body or on the clothing, otherwise they won't clean the body but in fact make everything that they touch unclean. This is possible if they are bathing in a river or sea and the impurity is such that it will flow away without the need for rubbing or scrubbing, if this is not so then it will remain a problem.

What aspects makes it obligatory to bathe

There are five aspects that make it obligatory for a person to have a bath, and they are as follows;

1. The ejaculation of sperm from it's place with lust.
2. To have a wet dream. Meaning nocturnal emission that is the releasing of sperm whilst sleeping.
3. The head of the penis to enter the vagina, whether it is with or without lust, with or without orgasm, the bathing would be obligatory on both.
4. To become clean from menstrual pause (period).
5. To become clean from blood after childbirth.

Rule: If sperm was ejaculated from it's place but not due to lust, i.e. it was done by lifting a heavy load or falling from a height, then to bathe is not obligatory, however, the Wuzu is broken. **Rule:** If semen dropped but was very thin and it came out whilst urinating or on it's own accord without lust then the bath does not become necessary but the Wuzu will break. **Rule:** To bathe on Fridays, Eid days, on the day of Arafah (9th Zil Hajj, or when wearing the Ehraam is Sunnat.

Things that can and cannot be done when bathing is obligatory

Rule: It is strictly forbidden to enter a mosque, to perform Tawaf (of Kaa'ba), to touch the Holy Quran, or any part of the Quran whether it is in sections or volumes *[Hadiya, Alamgiri]*. Also to pray the Quran whilst viewing it without touching it, to pray the Quran verbally, to wear or touch a ring with a word of the Quran written on it when it is obligatory for you to bathe. **Rule:** If the Holy Quran is wrapped in it's cloth (Juzdaan) or has a napkin wrapped around it, then there is no problem touching it without bathing *[Hadiya, Hindiya]*. If a verse of the Quran is prayed but the intention was not to pray as part of the Holy Quran, then there is problem. For example, to say 'Bismilla Hirrahma Nirrahim' for auspisciousness, or to say 'Alhamdo Lillahe Rabbil Aalameen' for thankfulness or to pray when in trouble or worried 'Inna Lillahe Wa Inna Ilahi Raji'oon'. Or for praise the Surah Fatiha was prayed or Aayatul Qursi was prayed or another verse was prayed, however, the intention was not to pray a verse of the Quran, then there is no problem *[Hindiya*

etc.]. **Rule:** To touch the Holy Quran or any verse of the Quran without ablution (but not in need to bathe) is forbidden, however to pray it verbally is no problem. **Rule:** To see the Holy Quran, whether the words are seen and then prayed in the heart is allowed in any situation. **Rule**: To touch the books of Fiqh, Hadith or Tafseer is Makrooh.

Which water is allowed to bathe or perform ablution and which is not

Rainwater, sea water, ocean water, river water, stream water, canal water, well water, large pool or large lake or flowing water, snow and hailstone water is all allowed to be used to bathe or perform ablution or to clean impurities.

The rules and clarification of flowing water

The clarification of flowing water is the water that flows a piece of straw, this water is clean and can clean other things. The water will not become impure if some impurity is added in it, so as long as the water's colour, smell and taste does not change. If the colour, smell or taste is changed by the impurity then the water has become impure (napak). This water will now only become clean when the impurity reaches the bottom of the waterbed and all three aspects are reverted back to it's normal situation. Otherwise, there is more water added in which would flow the impurity away and/or change the colour, smell and taste back to normal. If the clean addition has changed the colour, smell and taste then you can perform Wuzu or Ghusl (ablution or bath) until the clean addition changes to impurity.

The rule and clarification of a large pool

Ten arms in length and ten arms in width where water is held in known as a 'Dadarda' or large pool. It is still counted if the length is twenty arms in length and five arms in width, or it is twenty five arms in length and four arms in width, meaning it is at least ten arms square in total. If the pool is circular then it must be approximately thirty five arms in diameter and it does not have any part of the ground above water in that diameter, this is also counted as a large pool. It will not become impure by having impurities added in, until the colour, smell or taste does not change due to the impurity. **Rule:** If an impurity falls in a large pool that cannot be

seen, e.g. alcohol, urine, etc. then you can perform ablution from wherever you want. If an impurity falls in that can be seen, e.g. stools, dead animal etc. then it is better to perform ablution away from where the impurity is. **Rule:** Many people can perform ablution together in a large pool, even though the used water is falling back in. However, mucus, phlegm, spittle should not be added back in the water as it is against purity.

Rule of used water

The water that has fallen from performing ablution or bath is clean however, it is not allowed to be used to perform ablution or bath. **Rule:** If a person who has not performed ablution, dips his hand or finger or fingernail or any part of the body which is washed in ablution, whether purposely or by mistake, in a tub of water which is less then a large pool (Dadarda) then that water cannot be used to perform ablution or bath. In the same way, if a person is in need of having a bath and any part of his body touches the water purposely or by mistake, then that water cannot be used to perform a bath or ablution. If the part of the body or hand has been washed, then there is no problem.

Advice on making use of the used water

If a hand is put into the water or you want to use the used water then the way of re-using it again is to add fresh clean water more than the amount of water that is held in the container. Or to add clean water at one side so that the used water is flowed away, then you can use the new water to have a bath or perform ablution. If water is held in small pots and you are unaware of any impurities added in them, then ablution is allowed.

Rule: If an infidel informs you that this water is clean or unclean, the water will remain clean, as this was its original situation. **Rule:** Ablution cannot be performed with water squeezed from a branch of a tree or fruit water, such as water from a melon or mango or sugarcane. **Rule:** If a small amount of a clean item is added to water, such as a rose, jasmine, saffron, soil or sand then it is allowed to use the water to have a bath. **Rule:** If such colour or saffron is added to water so much that the due to the colour the clothes would change to that colour, then it is not allowed to perform ablution or have a bath with this water. **Rule:** If milk is

added to water and the colour of the water changes to the colour of the milk, then it is not allowed to perform ablution or have a bath with this water.

Water of a well.

(This section has been left out as it is not deemed necessary to learn this knowledge in this day and age and in these countries, such as UK America, Africa etc.)

IMPURITIES

Rules of impurity Ghaliza

There are two types of impurities, Ghaliza and Khafifa. If impurity Ghaliza gets on your clothes and is more in size than a Dirham (fifty pence piece), then to clean it is compulsory, without cleaning it your Namaz will not count. If the impurity on your clothes is the same size as a Dirham, then to clean it is necessary (Wajib) and therefore if Namaz is prayed, you must repeat it as the Namaz is Makrooh-e-Tahrimi and to pray it again is Wajib. If the impurity is less in size than a Dirham, then to clean it is Sunnat and if Namaz is prayed, it will count but is against the Sunnat and to repeat it is better. **Rule:** If the impurity is solid such as stools, dung, excrement etc. then the measure of a Dirham is in weight. If the impurity is liquid such as urine, alcohol etc. then the measurement of a Dirham is in length and width. According to Shariat the weight of a Dirham in this text is four and a half grammes and in the text of Zakat is three and a fifth grammes. The size in length and width of a Dirham according to Shariat is the inside of a palm (and therefore approx. size of a fifty pence piece) *[Durr-e-Mukhtar, Bahar-e-Shariat]*.

Rules of impurity Khafifa

Whatever part of clothing impurity Khafifa gets stuck to (e.g. sleeve, collar, trouser leg etc.) or part of the body (e.g. hand, arm, leg etc.) and if it is less than a quarter of the whole item, then the Namaz will count. If it is more than a quarter than the item, then without washing it the Namaz will not count *[Alamgiri etc.]*.

Rule: The difference of impurity Ghaliza and Khafifa is when it gets stuck on clothing or the body. However, if an impurity, whether

Ghaliza or Khafifa is added to a liquid such as water, vinegar, milk etc. then even if one drop is added the whole content becomes impure, as long as it is not a Dadarda (large pool).

What items are impurity Ghaliza

Whatever item is discharged from a person's body that would break the Wuzu or Ghusl is impurity Ghaliza. Such as faeces, urine, flowing blood, puss, mouthful vomit, blood from menstrual pause, blood from childbirth, blood discharge, sperm, semen (thin). Also water from a hurting eye, navel or stomach water which comes out due to pain. Also flowing blood from any land animal whether Haram or Halal including small reptiles blood such as lizards, fat of a dead animal. Meat of a dead animal and any faeces or urine of a Haram four legged animal such as dog, cat, tiger, cheetah, vulture, fox, wolf, donkey, ass, elephant, pig and horse dung etc. Also faeces of any Halal four legged animal such as cow or buffalo dung, goat, camel, white antelope, stag, deer dung, also dung of those birds who do not fly high such as chicken, duck, whether they are large or small. Any type of alcohol or juice that would make someone lose their sense. Also faeces and urine of a snake and also meat of a wild snake and a wild frog that has flowing blood and whether they have been slaughtered and their skin whether it has been boiled. Also meat of a pig and it's bones, skin and hair whether it has been slaughtered. All of the above is impurity Ghaliza *[Alamgiri etc.]*.

Rule: The urine of milk drinking children male or female is impurity Ghaliza. The fact that is commonly known that the urine of a milk drinking child is clean is totally wrong *[Qazi Khan, Radd-ul-Mohtar]*. If a distressed lion cub vomited milk and it was a mouthful, then it is impurity Ghaliza. **Rule:** The blood of a lizard or chameleon is impurity Ghaliza. **Rule:** An elephant's trunk phlegm is impurity Ghaliza. The saliva of beasts such as dogs, cheetah and other four-legged beasts is impurity Ghaliza *[Qazi Khan]*. **Rule:** If impurity Ghaliza mixes with impurity Khafifa, then all of it becomes Ghaliza. **Rule:** If there are various drops of impurity Ghaliza on a piece of clothing and individually it does not amount to a Dirham, however, when collated together it is the same size or more than a Dirham then the rule of a Dirham applies. The same rule applies to impurity Khafifa.

What items are impurity Khafifa

Whatever animal's meat is Halal, such as a cow, bull, buffalo, ram, goat, camel, white antelope etc. their urine and a horse's urine is impurity Khafifa. Also those bird's meat which is Haram (whether it be a bird of prey) such as crow, eagle, falcon, hawk etc. their droppings is impurity Khafifa *[Hindiya etc.]*. Milk of Haram animals is impurity Khafifa, however, milk of a female horse is clean but is not allowable for drinking *[Bahar-e-Shariat]*. The Halal birds that fly high such as, pigeon, dove, starling, water fowl, geese etc. their droppings are not impure. **Rule:** The droppings and urine of a bat are both clean *[Radd-ul-Mohtar]*. **Rule:** The blood of fish and animals of water and small mites and mosquitoes is clean [Hindiya etc.]. **Rule:** If very small droplets of urine like the size of a pinpoint get on your clothes or body, then they will remain clean *[Qazi Khan]*. **Rule:** If the clothing has them sort of small droplets and then it drops into water, the water will remain clean *[Bahar-e-Shariat]*. **Rule:** If blood comes out due to injury but stays in it's spot and does not flow, then it is clean *[Bazaziya, Qazi Khan]*. The blood that has remained in the meat, spleen and liver is clean and if these items are mixed in flowing blood then it is impure and will need to be washed before making it clean *[Hindiya, Bazaziya etc.]*. **Rule:** If you are praying Namaz and there is a bottle in your pocket containing urine, alcohol, blood, then the Namaz will not count *[Minya etc.]*. If you have an egg in your pocket whilst praying Namaz and whether the inside of the egg is turning into blood the Namaz will count *[Minya etc.]*. **Rule:** If after performing excretion or urinating you clean the parts with a handful of sand etc. and then you perspire sweat and the clothing gets wet, they will not be unclean *[Bahar-e-Shariat]*. **Rule:** If the smoke from impurities gets on your clothes, they will not become unclean *[Alamgiri, Radd-ul-Mohtar etc.]*. **Rule:** The mud in the path is clean as long as you are not aware of any impurities being in it and if Namaz is prayed with this mud on your clothes or feet, it will count, but it is better to clean it off *[Bahar-e-Shariat]*. **Rule:** If water is passing in a stream on the pathway and some of it splashes on your clothes, the clothes will not be impure, however, it is better to clean them *[Bahar-e-Shariat]*.

FOOD LEFTOVERS AND PERSPIRATION (SWEAT)

Rule: whose leftovers are clean?

Human's leftovers (whether they are need of bathing or a woman who is on her menstrual cycle or still bleeding after childbirth) are clean *[Khaniya, Hindiya)*. **Rule:** The leftover of infidels is also clean, however, you should refrain from it. In the same way, mucus, phlegm, saliva are also clean but people should avoid contact with them. You should believe it belongs to a very bad infidel *[Hindiya etc.]*. **Rule:** The animals whose meat can be eaten, whether they be four legged or birds, their leftovers are clean, for example, cow, buffalo, bull, goat, pigeon, pheasant etc. **Rule:** The chickens which are free range and therefore can peck impurities, their leftovers are Makrooh (disliked), and if they are caged, then their leftovers are clean. **Rule:** The leftovers of a horse are clean *[Hindiya etc.]*.

Rule: The animals whose leftovers are impure are; pig, dog, tiger, cheetah, wolf, elephant, vulture and other carnivorous animals *[Hindiya, Khaniya]*. **Rule:** Animals that live in the house such as cats, mice, snakes, lizards' etc. their leftovers are Makrooh *[Khaniya, Alamgiri]*. **Rule:** Leftovers of species that live in the water are clean, whether their birth was in or out of the water. **Rule:** The leftovers of birds of prey such as eagle, falcon, owl etc. are Makrooh. **Rule:** The leftovers of a crow are Makrooh *[Bahar]*. **Rule:** If an eagle, falcon, hawk or owl are kept as a pet and used for hunting and you are aware that there is no impurity stuck in their beak, then their leftovers are clean. **Rule:** The leftover of donkeys and ass is doubtful and therefore water cannot be used to perform Wuzu. **Rule:** If leftover water is clean then you can use it to perform ablution or have a bath. However, if a person whom it is obligatory to have a bath, drinks water without first cleaning his mouth, then Wuzu is not allowed with that leftover water because the water has been infected. **Rule:** Whilst there is clean water available, it is Makrooh to use Makrooh water, however, if the only water available is the Makrooh water, then there is no harm. To eat Makrooh leftovers for a rich person it is Makrooh, for a poor person who has no choice, there is no harm. Whilst there is clean water available, it is not allowed to use doubtful water, and if the only water available is the doubtful water then you should use it for

ablution or bathing and also perform Tayammum. In this situation it is necessary to make the intention of water and Tayammum, as an intention for just water or just Tayammum would not be sufficient. **Rule:** You should not eat doubtful food or water. **Rule:** If doubtful water is mixed with clean water, and if the clean water is more in quantity then it is allowed to be used for bathing and if it is less in quantity, then it is not. **Rule:** That whose leftovers are impure, their sweat and saliva is also impure. Whose leftovers are clean, their sweat and saliva is also clean. Those who's leftovers are Makrooh, their sweat and saliva is also Makrooh. **Rule:** If the sweat of a donkey or mule gets on your clothes, they will remain clean regardless of the quantity.

TAYAMMUM

If you have not performed ablution or in need of a bath but do not have access to water, then you must perform Tayammum. There are a few situations for not having access to water.

You have such an illness, which by using water to perform ablution or have a bath it will make the illness worse or would delay the recovery, and this is not just an assumption but you are sure about it. Either you have tried and found out about it or a pious Muslim doctor has given you this advice, then Tayammum is allowed. **Rule:** If it is just an assumption that the illness will get worse or a wrongdoer, infidel or non qualified doctor has advised you then Tayammum is not allowed. **Rule:** If the illness gets worse due to using cold water, but is okay when using warm water, then you must use warm water to perform ablution or have a bath because Tayammum is not allowed. However, if you cannot get warm water then you can perform Tayammum. Also if it is the case that during cold times the illness gets worse but is fine during warm times, then perform Tayammum in the cold times and when the warm time comes, perform ablution or have a bath with water in readiness for the cold times. Whatever Namaz has been prayed whilst with the Tayammum is not necessary to be repeated. **Rule:** If by pouring water over the head affects the illness, then bath with water below the neck and perform Masah for all of the head. **Rule:** If there is a particular part of the body which is affected when using water, then perform Masah over that part and wash the rest of the body with water. **Rule:** If a particular part is affected even by performing Masah, then put a piece of cloth over it and perform Masah over

the cloth. **Rule:** All the corners of the wound where water will not have an affect must be washed as this is obligatory and also lift any bandage on the corners, however, if by lifting the bandage it will affect the wound then perform Masah over the wound.

- Where there is no sign or knowledge of water for a full square mile the Tayammum is allowed. **Rule:** If there is a thought that there is water within a mile, then you must search for it as Tayammum is not allowed. If you did not search for water and performed Tayammum and then prayed Namaz, later you found water then you must pray the Namaz again after performing ablution. If however you did not find water then the Namaz will count. **Rule:** If you are praying Namaz and you see someone with water and think that if you asked them they would give you the water, then you must break the Namaz and ask for the water.
- The weather is so cold and you are truly confident that by bathing you will either die or get ill and you have no medicine available that will cure your cold, then Tayammum is allowed.
- You have the fear of an enemy that if they see you they will kill you or steal your possessions or you owe them money and are poor and they will get you imprisoned, the Tayammum is allowed. You see a snake near the water and fear that it will bite you, or you see a tiger and fear that it will maul you, or there is a bad person there who will rape you then Tayammum is allowed.
- You are in a jungle and have no bucket and rope that you can collect the water, then the Tayammum is allowed.
- You are thirsty and have water but are aware that if you use it for performing ablution or having a bath, you will suffer with thirst or you have an animal with you (whether it be a dog which you are not allowed to keep) that will suffer. You are aware that it will suffer thirst or after some time, and your journey is a long one without knowledge that water may be available later, then Tayammum is allowed. **Rule:** You have water but require it to mix flour for food then Tayammum is allowed. If water is required to make soup, then Tayammum is not allowed. **Rule:** You have stuck either on your body or clothing some impurity and is obligatory for you to clean, you only have enough water to either clean the impurity or perform ablution then you must first clean the impurity and then perform Tayammum. If Tayammum is performed before it will not count and after cleaning the impurity you must perform Tayammum again.

- The water to purchase is expensive. Meaning whatever the going price is the seller is asking for twice as much then Tayammum is allowed. However, if there is not a big difference, meaning less than double then Tayammum is not allowed.
- If by searching for water you will get lost from your group or you will miss your train, then Tayammum is allowed.
- You are in doubt that if you perform ablution with water you will miss the Eid Namaz either the Imam will perform Salaam or the time will reach midday, then Tayammum is allowed in both situations. **Rule:** If you think that by performing ablution with water your time for praying the latter Sunnats of Zohr, Maghrib, Isha or Ju'ma will go or your time for the Namaz of Chast will be missed, then perform Tayammum and pray them.
- If you are not the organiser of a funeral procession and fear that if you wait to perform ablution you will miss the Janaza Namaz the Tayammum is allowed. **Rule:** You have gone to sleep inside a mosque and then are in need of having a bath (bathing has become obligatory for you e.g. had a wet dream) then perform Tayammum and come out of the mosque, to delay is Haram. **Rule:** It is not allowed to perform Tayammum to touch the Quran or perform Sijdah-e-Tilawat or Sijdah-e-Shukr when access to water is available. **Rule:** The time is so short that if you perform ablution or have a bath the Namaz will become Qaza, then perform Tayammum and pray the Namaz and after have a bath or perform ablution and repeat the Namaz as this is necessary. **Rule:** A woman has become clean from her menstrual cycle or childbirth bleeding and has no access to water, then perform Tayammum. **Rule:** You have only enough water to perform ablution, however, you are in obligation to have a bath, then perform ablution with the water and perform Tayammum for bathing.

The method of Tayammum

After making the intention of Tayammum, say 'Bismillahirrahma Nirrahim' and press both hands on to the ground that contains items of pure substance. If a lot of substance gets stuck on the hands then hit the hands together so the excess is shaken off. Then with these hands wipe over the whole face. Repeat the action again and wipe over both arms from the fingernails to and including the

elbows, and this is the Tayammum completed. The wiping of the head and feet are not performed in Tayammum. There are only three aspects that are obligatory in Tayammum the rest are Sunnat.

Obligatory (Farz) aspects in Tayammum

1. To make the intention. Meaning to have the intention of performing ablution or bath or both to gain cleanliness. If the intention of Tayammum is made after hitting the hands on the ground, then the Tayammum will not count. The intention of Tayammum in the heart is obligatory (Farz), also it is better to say it with the tongue. For example, Say "I am performing Tayammum to rid of the impurities of being without bathing or being without ablution so that my Namaz will be allowed" then say 'Bismillah 'ir' 'Rahman''ir' 'Rahim' and hit the hands on the soil.
2. To rub your hands all over the face so that no hair or skin will remain untouched, otherwise the Tayammum will not count.
3. To rub your hands over both arms including the elbows. If any part is left untouched then the Tayammum will not count.

Rule: It is necessary to rub your hands over the hair of the beard or mouchtache or eyebrows. **Rule:** The same area is applicable as when performing ablution, except Tayammum is not done inside the mouth. Whatever lips show after closing the mouth must be rubbed. **Rule:** When hitting the hands ensure that they are not clapped. The way to do this is put one thumb over another thumb and join both hands together so that the excess drops off. **Rule:** If the soil has not reached between the fingers then it is obligatory to run the fingers between each other (Khalal) otherwise it is Sunnat. The same applies to the beard hair. **Rule:** If in one Tayammum the intention of both a bath and ablution is made, then this is sufficient as the Tayammum for both will be accepted. **Rule:** The Tayammum of a bath and an ablution is done in the same way.

Materials that can and cannot be used for Tayammum

Tayammum can be done with material that is from the earth. Whatever is not from the earth cannot be used to perform Tayammum. **Rule:** Whatever material cannot be changed or melted or softened by burning is from the material of the earth and can be used to perform Tayammum. Therefore soil, dust, sand, lime, antimony, sulphate, brimstone, slate, brick dust, stone, jasper, turquoise, carnelian, emerald and other precious stones etc, can all be used to perform Tayammum even if they do not have dust on them. **Rule:** It is necessary that whatever material is used for Tayammum that it is clean, meaning from impurities or has had impurities on it. **Rule:** Whatever item has had impurity dried on it and has no more effect of the impurity left still cannot be used to perform Tayammum, however can be used to pray Namaz on. **Rule:** If there is suspicion that it may have been impure at one time is unnecessary and therefore has no effect. **Rule:** You cannot perform Tayammum with ashes. **Rule:** If ashes are mixed in with earth and there is more earth, then Tayammum is allowed, otherwise not. **Rule:** Tayammum is allowed with wet soil as long as the soil has overcome with water. **Rule:** If a piece of wood or clothing has so much dust on it that when putting the hand on it, it makes a mark the Tayammum is allowed. **Rule:** Tayammum is allowed by using a cemented wall *[Bahar-e-Shariat etc.]*. **Rule:** Baked Bricks can be used for Tayammum *[Bahar-e-Shariat etc.]* **Rule:** Tayammum is allowed when the earth or stone turns black from fire. Also if stone turns into ash then Tayammum is still allowed.

Actions that break Tayammum

Whatever actions break the ablution or make bathing necessary also break the Tayammum. The additional aspect is to have power over water again will also break the Tayammum. **Rule:** If you past a position where water is available within a mile then the Tayammum will break as it is not necessary to actually reach the water, however, if you were asleep when you went past the position, then the need for Tayammum will not break. **Rule:** If an ill person performed Tayammum instead of bathing but is now much healthier that if he did have a bath with water it would not harm him, then the Tayammum will break. **Rule:** If you found enough water that you could wash the parts that are obligatory in ablution once each, then the Tayammum will break and if the water is less

than that, then it won't break. The same applies if you found enough water to perform the obligatory aspects of bathing once then the Tayammum of bathing will break, otherwise not. **Rule:** If you performed one Tayammum for both bathing and ablution and then you performed an act that would break the ablution or you find enough water so that you can perform ablution or you become well from illness that if you performed ablution it would not harm you, then the Tayammum allowed for ablution will go but the Tayammum allowed for bathing will remain.

WIPING OVER SPECIAL SOCKS CALLED KHUF

If someone is wearing special socks they would therefore when they perform Wuzu, do not wash their feet but in fact just wipe their wet fingers over the Khuf then this is allowed. **Rule:** If bathing is obligatory for you, then you cannot perform Masah (wipe) over the Khaf. **Rule:** There are a few qualifications for performing Masah;

1. The Khuf are long enough that the ankles are covered. If they are a few fingers short but the heel is covered, then the Masah is allowed.
2. They are stuck to the feet, so that when wearing them you can walk freely.
3. They are made from leather or at least the sole is made from leather and the rest made from other thick-coated material. **Rule:** The socks worn in India (and UK etc) which are made from either cotton or wool cannot be wiped over, it is obligatory to take them off and wash the feet.
4. They must be put on after performing Wuzu. Meaning if you put them on and had not performed Wuzu, then you must take them off when you perform Wuzu. **Rule:** If they are worn after performing Tayammum, then to wipe over them is not allowed.
5. They must not be worn when bathing is obligatory on you, or wear them and then bathing becomes obligatory for you.

6. They must be worn only for a maximum fixed time, and this is for a non-traveller one-day and one night (24 hours) and for a traveller three days and three nights (72 hours). **Rule:** From when the first time the Wuzu breaks the time starts. For example after performing Wuzu you wear the Khuf and then your Wuzu breaks at Zohar time, the twenty four hours would start from then. I.e. for a non-traveller the next day Zohar would be the full time and for a traveller the fourth day Zohar.

7. They must not be ripped more than the feet's three small toes in size or when walking open more than that gap. **Rule:** If the Khuf were ripped or the seam opened but three fingers could not be seen, however, when walking more than three fingers could be seen then the wiping over them is not allowed. Meaning that in a ripped Khuf if more than three fingers can be seen, then wiping (Masah) is not allowed, otherwise it is. **Rule:** It doesn't matter much if the Khuf has a ripped part which is over the ankles. The measurement of ripping is from below the ankles.

Method of performing Masah (wiping) over Khuf

The method of performing Masah (wiping) over the Khuf is to stretch the right hand and wet three small fingers and from the start of the top of the Khuf from the toes and wipe and it is Sunnat to go upto the shins. Perform the same for the left Khuf. **Rule:** There are two (Farz) obligatory aspects in performing Masah over the Khuf;

1. Every Khuf's Masah must be at least the same size as the three small fingers.
2. The Masah must be on top of the Khuf.

There are three Sunnats in performing Masah;

1. To use the hands three finger's full length.
2. To stretch the fingers and wipe all the way upto the shins.
3. When performing the Masah keep the fingers stretched apart.

Rule: It is allowed to perform Masah over English style leather boots if the ankles are covered *[Bahar-e-Shariat]*. **Rule:** It is not

allowed to perform Masah over the Amama (turban), the Burkha and Naqab (veil).

Actions that break the Masah over the Khuf

The actions that break the Masah(wiping) over the Khuf are as follows;

Whatever actions break Wuzu also break the Masah.

The Masah will finish as soon as the time has finished. In this situation it is sufficient to just wash the feet rather than perform whole of the ablution again.

If you take the Khuf off, then the Masah breaks, whether you may have only taken one off. **Rule:** If you have a wound or corn or any other illness on parts the Wuzu that need to be washed and if by flowing water on them it will cause you problems then lightly perform Masah over them. If this is not possible then put a piece of cloth over the wound and perform Masah over this, if this cannot be done then it is forgiven and can be left out. If you have medicine on the wound then it is not necessary to clean out the medicine, just flowing water over it would be sufficient.

MENSTRUATION - PERIOD

What is menstruation?

After a female becoming a teenager, the blood that comes out from the vagina on a fixed time basis and is not due to childbirth or illness, is known as menstruation or period (Haiz). If the blood is due to illness then it is known as Istihaza, if it is due to childbirth then it is known as Nifas. **Rule:** The time for menstruation is at least three days and three nights, meaning a full seventy two hours, if it is less by even a minute it is not menstruation, and the maximum is ten days and ten nights. **Rule:** If the blood stops just less than seventy-two hours then it is not a period but Istihaza. However, if the period started from sunrise and finished on sunrise three days later, then this will be recognised as a period, otherwise any other starting time is measured as one day being twenty four hours *[Bahar-e-Shariat]*. **Rule:** If the blood came for more than ten days, then if this is the first instance that blood has come, then for the ten days it is menstruation and the rest it is Istihaza. If you have

had a period before and the time was usually less than ten days, then whatever the time it used to come for is menstruation and the rest is Istihaza. For example, if the usual time for menstruation is five days and this time the blood has come for ten days then it is all recognised as menstruation and if it has come for twelve days, then the first five days is menstruation and the other seven is Istihaza. If there is not a regular pattern, meaning that sometimes the blood comes for four days sometimes for five, then whatever amount of days was the last period, this will be counted on this occasion. **Rule:** It is not necessary that blood continues coming all the time, if it starts and stops for them days it is still recognised as menstruation.

Age when menstruation begins

The age of the menstruation cycle beginning is at least nine and the finishing age is fifty-five. The female is known in this age is called 'Aa'is' and this age is called 'Sun'aayas' *[Alamgiri]*. **Rule:** If blood comes before the age of nine, then it is Istihaza. In the same way if blood comes after the age of fifty-five then it is also Istihaza. However, if blood comes regularly as it did before the age of fifty - five and is the same colour then it is menstruation. **Rule:** If a pregnant woman has blood, then this is Istihaza. Also whilst having childbirth as long as the child has not come out more than half way then this is Istihaza. **Rule:** There must be a gap of at least fifteen days between two periods and also between Nifas (childbirth blood) and a period there must be at least fifteen days gap. If a person finishes her Nifas and it has been less than fifteen days before blood appears, then this is not Haiz but Istihaza. **Rule:** Menstruation will be recognised when blood comes out of the opening of the vagina. If a piece of cloth is stuck so that the blood does not come down but remains stuck inside, then until the cloth is removed it will not be recognised that the period has started, she will pray Namaz, keep Roza.

Colour of menstruation

Rule: There are six colours of menstruation; black, red, green, yellow, brown and clayey. The white discharge is not menstruation. **Rule:** If there is the slightest dirtiness in white discharge within the ten days then this is menstruation. If their is dirtiness remaining in the white discharge after ten days then for a person who has a habit of five days, then the five days is menstruation and the rest is

Istihaza if the total goes over ten days. If the person does not have a fixed time habit then upto the ten days is menstruation and anything over is Istihaza. **Rule:** If a woman never in all her lifetime had menstruation or was only ever less than three days and night then she will remain clean. If a woman only ever had menstruation for three days and night once and then never had bleeding then except for the one instance she is always clean.

NIFAS - MEANING BLOOD AFTER CHILDBIRTH

Definition of Nifas and time

Nifas, meaning the blood discharged by a woman after childbirth. It has no minimum time. Meaning even if one drop of blood comes out from when the child has half come out then this is Nifas. The maximum time for Nifas is forty days and nights. **Rule:** The recognition of Nifas is from when the child has half come out. **Notice.** In this text, whenever the word childbirth is used it means from when the child has come out half way or more. **Rule:** If blood comes out for a woman more than forty days then if this is their first child or she cannot remember how long the blood came from a previous childbirth, then in both situation the full forty days and nights is Nifas and the rest is Istihaza. If the woman can remember the length of the last Nifas bleeding then upto them days is Nifas and anything over them days (as long as the total goes over forty days) is Istihaza. For example, if someone's habit for Nifas is thirty days and this time the bleeding was for forty-five days then the thirty days is Nifas and the rest is Istihaza. **Rule:** Before the delivery of the pregnancy, if blood comes, then it is Istihaza until the child is half born. **Rule:** If some blood comes before the delivery of the pregnancy then it is Istihaza. If some blood comes after then this is Nifas, this is as long as their has been some parts of the child's body being created otherwise if it is the menstrual cycle, then it is so, otherwise it is Istihaza. **Rule:** If blood sometimes come and sometimes it doesn't as long as it is all within the forty days it is Nifas, whether the gap is longer than fifteen days or not. **Rule:** The order for the colours of Nifas is the same as mentioned for the colours of Haiz.

RULES OF HAIZ AND NIFAS

Rule: It is Haram to pray Namaz or to keep a fast (Roza) whilst in menstruation or bleeding after childbirth (Haiz or Nifas). **Rule:** Namaz is forgiven in both these situations and there is no need to keep Qaza for the missed Namaz. However, it is obligatory to keep the Qaza of the missed Roza in both these situations. **Rule:** During the times of Namaz, a woman should perform Wuzu and pray the Durood Sharif or some other prayer for the duration of the Namaz, so that she will remain in habit. It is Haram for a woman on her period or during Nifas to pray the Quran whether by looking at it or off by heart. Also to touch it whether the whole of it or part of it or a verse of it by the tips of the fingers or any other part of the body is all Haram *[Hindiya etc.]*. **Rule:** To touch a piece of paper with a verse of the Quran written on it is also Haram. **Rule:** If the Holy Quran is wrapped in a cloth (Juzdan) then to hold the Juzdan is allowed *[Hindiya]*. **Rule:** The rules are the same in this situation for touching the Holy Quran or other religious books as it is for when bathing is obligatory for someone, this has been covered in the Ghusl section. **Rule:** If the tutor has Haiz or Nifas then she should teach each verse whilst breaking it into parts (breathing in between the words), there is no problem in spelling. **Rule:** It is Makrooh to pray Dua-e-Kunoot whilst in Haiz or Nifas. **Rule:** Except for the Holy Quran all other recitations, submissions, Durood Sharif etc. is allowed without any problems, in fact it is better. It is also better to perform Wuzu or mouthwash, but it is still okay without doing this. There is no harm in touching anything except for the Holy Quran. **Rule:** Sexual Intercourse is Haram in this situation, however, to sleep, sit, eat, kiss is all allowed.

Recognition and rules of Istihaza

The blood that comes out of a woman's vagina but is not due to menstruation or childbirth (Haiz or Nifas) is known as Istihaza. **Rule:** Whilst a woman's is in Istihaza, the Namaz is not forgiven, the fasting is not forgiven nor is it Haram to have sexual intercourse. **Rule:** The Istihaza is so much that there is no time for Wuzu and Farz Namaz, then from until the beginning of the Namaz time to the Namaz finishing this will be recognised as 'Ma'zoor'. Within one Namaz time by making one Wuzu pray as many Namaz

as they wish, from the blood coming the Wuzu will not break. **Rule:** If a woman by the use of a cloth can hold the blood back until so long that she can perform Wuzu and Namaz then she is not a Ma'zoor.

MA'ZOOR

All people who have a certain illness within a time, whereby with Wuzu they cannot pray full Namaz and the time passes but this illness does not stop, is known as a Ma'zoor. Meaning in all the time the illness did not stop so that they could perform Wuzu and pray Farz Namaz. The rule of a Ma'zoor is that they perform Wuzu and can pray any Namaz within a Namaz time period and their Wuzu would not break due to that illness. For example, illnesses like continuous drops of urine, continuous releasing of wind from the back passage, releasing water from a hurting eye etc. Or releasing of puss from a wound or mole or water coming out of the ear or navel etc. these are all illnesses that break the Wuzu. Therefore if a full Namaz time goes pass and after every effort the illness does not stop and you cannot become clean from it and therefore cannot pray Namaz. Then this has proven that you have an illness that cannot be stopped and therefore whilst this illness continues you are a Ma'zoor. For example, a time of Namaz has passed for a woman whereby Istihaza did not give her enough time that she could become clean from it and perform Wuzu and pray Farz Namaz. In the second Namaz time, she gains enough time to perform Wuzu but blood drops once or twice then she is still a Ma'zoor. This is because once an illness has been proven that it can't be stopped during one Namaz period, but then it does not continue to be causing a problem however, sometimes in a second period it returns then the person will remain a Ma'zoor. As it is not necessary for the illness (once proven) to continue all the time and break Wuzu. For an illness to be proven it is necessary that one whole period passed without being free from the illness that causes Wuzu to break, then in the second period all the time is not necessary but once is sufficient for them to remain a Ma'zoor. **Rule**: As soon as the time for Farz Namaz finishes the Wuzu of a Ma'zoor will also break. If Wuzu was performed for the Namaz of Asr, then it would break as soon as the sun sets. Also if Wuzu was performed after sunrise, then a Ma'zoor's Wuzu would remain until the end of Zohr time as there are no Farz Namaz in between this time. **Rule:** A Wuzu for a Ma'zoor will not break with the illness only, this means it will still break with another fault that normally

would break Wuzu. For example, if a person's illness is that they continue dropping urine, then if they released wind then their Wuzu would break or if their illness that they cannot stop releasing wind then their Wuzu would break if they had urine drops. **Rule:** If there is any way that the illness would be reduced or would stop then this is obligatory. For example, if blood flows when standing up to pray Namaz but it stops when you sit down and pray, then it is obligatory to pray whilst seated. **Rule:** If the Ma'zoor has an illness whereby his clothing will become impure and is more than a Dirham in size and he has enough time that he can wash the impure part and then pray Namaz, then it is obligatory for him to do this. If he knows that whilst praying Namaz it will become impure by the same amount then it is not necessary for him to wash it.He can continue praying with these clothes even if the place where Namaz is being prayed also gets impure. If the impurity on the clothing is the same size as a Dirham and there is enough time for him to clean this then he must do so. Also he is aware that the clothing will not get the same amount of impurity again whilst praying Namaz, then it is necessary (Wajib) for him to clean this. If the impurity is less than a Dirham and there is time, then it is Sunnat to clean it and if there is no time left, then in any situation it is forgiven. **Rule:** If there is any discharge from a wound but does not flow then nor will it break the Wuzu, nor will you be a Ma'zoor due to it and nor is it impure.

METHOD OF CLEANING IMPURE ITEMS

There are two types of impure items. Firstly there is the item that is in itself impure which is known as impurity, such as, alcohol, faeces, urine, dung etc. these items until they keep to it's original form, they cannot be made clean. Alcohol will remain impure as long as it stays as alcohol, and if it is made into vinegar then it becomes clean. Cow dung will remain impure until it is burnt and turned into ashes, then it is clean *[Muniya, etc.]*.

Secondly there is the item which is itself not impure, but due to having impurity stuck on it, it becomes impure, such as, a piece of clothing has had alcohol on it, the clothing is now impure. To clean these items there are various methods. Many will become clean after washing them, some will become clean after drying, some after shaking, some after burning, some after tanning and some after cutting. **Rule:** You can clean impurity from items with clean water and any other clean liquid which would be able to clean it. Such as, vinegar, rose water, tea water, banana water etc. **Rule:**

Used water from Wuzu and Ghusl (ablution and bathing) can be used to clean impurities (this water is clean for cleaning but cannot be re-used to perform ablution or bathing).

Method of cleaning solid impurities

Rule: If impurity can be cleaned with saliva, then this method can be used. Such as, if a breast fed child vomited onto the breast then drank milk again and the impurity was cleaned off, then the breast will be clean *[Qazi Khan etc.]*. **Rule:** Impurity cannot be cleaned with soup, milk, oil, because these liquids will not make the impurity go away. **Rule:** If the impurity is thick, such as faeces, dung, blood etc. then there is no rule on how many times it should be washed. If it takes just once to wash it clean then this is sufficient, however, if it takes four or five times to clean then this must be done. If the impurity is cleaned off the first time it is Mustahhab to clean it three times.

The order on the colour or smell remaining after cleaning

Rule: If the impurity is cleaned off but there is still some smell, colour or a sign left, then it is important to clean this also. However, if it is very difficult to get rid of it's existence, then washing it three times will be sufficient, it is not necessary to wash it with soap, acid or hot water *[Alamgiri, Maniya etc.]*. If you put on an impure colour or impure henna on you body or clothes, then it is necessary to wash as many times as it takes for clean water to run off from it, it is not necessary for the colour to disappear *[Alamgiri, Maniya etc.]*.

Method of cleaning liquid impurities

Rule: If you prepared saffron or some other die to colour your clothes and a child urinated in it or some other impurity dropped in it, then if you coloured the clothing with this, then wash it three times and it will become clean. **Rule:** If impure oil got on your clothes or body, then wash it three times and it will become clean. If there is still the stickiness of the oil remaining, then it is not necessary to use soap or hot water to make it clean. However, if fat from a dead animal got on your clothes or body then until the stickiness goes, the body or clothing will not become clean *[Muniya, Bahar-e-Shariat]*. **Rule:** If blood got on a knife or inside an animal's head and then this knife or animal's head was put into a fire and the

blood was burnt, then both the knife and the head will become clean *[Maniya, Bazazia]*.

Squeezing and it's limit

If the impurity is a liquid, then to wash it three times and also adequately squeeze the clothing three times will clean the item. To squeeze it adequately means that every person squeezes the items to their own strength and ability, so that if the items were squeezed again more drops would not fall. If you think of the clothing and do not squeeze it adequately, then the item will not become clean *[Alamgiri, Qazi khan]*. **Rule:** If the person who has washed the clothing squeezed it adequately, then another person came who had more strength than the first person and squeezes the clothing and more drops fall, then the item is still considered clean. This is because the first person washed it not the second person as the second person's strength is not taken into account, however, if the second person washed it and only squeezed it with the same strength as the first person, then the item is not clean. **Rule:** After squeezing the first two times it is better to also clean the hands and after squeezing the third time, both the clothing and hands are clean. If the clothing is still wet that even half a drop of water falls, then both the clothing and hands are unclean. **Rule:** If clothing was washed the first and second time and the hands were not washed after this and the water drops from the hands fall on a clean part of the clothing, then the clean part will become impure. If after this, the clothing is wet after washing it the first time, then it must be washed twice. If it gets wet after washing it twice with drops of water from the hand, then it must be washed once more and squeezed. And if a clean part of clothing gets wet after the first wash and squeeze then it must be washed and squeezed twice more and if it gets wet after squeezing it twice then washing it once more and squeezing it will get the clothing clean. **Rule:** Clothing is washed three times and is squeezed adequately three times and now it does not have any drops of water falling from it, then it is hung and some more water drops, this water is clean. If the clothing was not squeezed adequately and water dropped, then the water is not clean. The order for a milk drinking boy or girl is the same and that is if their urine got on clothing or the body then to wash it three times is necessary and only then will the clothing or body become clean *[Alamgiri etc.]*.

Method of cleaning items that cannot be squeezed

Rule: The items that cannot be squeezed such as a leather table cloth, shoes, pans etc. should be washed and left to drip, and after all the water has dripped repeat the process again and then repeat it again for the third time and it will become clean. The same rule applies to clothing, which is very fragile and would tear if squeezed.

Method of cleaning steel, copper and glassware products

Rule: If there are items where impurities do not dissolve in them, such as, glassware, dishes made from clay or pans or steel or copper etc. or items of metal etc. can be washed three times and they will become clean. It is not necessary to leave them between washes to drip dry. **Rule:** It is better to scour impure dishes with soil. **Rule:** If there is cooked leather and it gets an impurity on it, then if you can squeeze it, do so and if this is not possible then washing and leaving to drip dry between washes for three washes will get it clean *[Alamgiri, Qazi khan]*. **Rule:** Items of metal such as a knife, dagger, sword etc. which do not have a colour on them nor any design on the metal can be wiped clean. If an impurity gets on them, and in this situation if there is no difference to the impurity meaning solid or liquid, such as silver, gold, or a small pot or false or proper metal, then all these items can be wiped clean. If however, there is a design on them or has rust on them then they must be washed, they will not become clean by wiping them.

Method of cleaning a mirror etc.

Rule: Items such as a mirror, all items of glass, pots of glass, glazed pots, polished wood so as long as they are not porous can be cleaned by wiping them down properly so that no remains of impurities exist on them. **Rule:** If the ground becomes dry and there was impurity and that has now disappeared then it is clean but you cannot perform Tayammum with it, however, you can pray Namaz on it *[Alamgiri etc.]*. **Rule:** If an items has been cleaned by drying or shaking and then gets wet again (with water) it will not become unclean again *[Bazaziya]*.

Method of cleaning hide

Rule: Except for pigskin all other types of hide become clean by making them up. Whether it is cleaned with salty water or some

other medicine or is just dried in the sun or wing or dust and all it's dripping and smell has gone, then in both situations the skin will become clean. You can pray Namaz on this *[Hidaya, Shareh Waqaya, Alamgiri etc]*. **Rule:** Except for the pig if any other animal whether Haram or Halal is slaughtered by saying 'Bismilla.' then it's meat and skin is clean. You can pray Namaz while having the meat on your possession and you can pray Namaz on the skin. However, a Haram animal after being slaughtered will not become Halal but will stay Haram, there is a difference between the meat being clean and the meat being Halal. Look, soil is clean and can be used to clean something, but unless it is vital to save your life it is Haram to eat *[Maniya, Hadiya etc.]*. **Rule:** Lead and tin become clean when melted *[Alamgiri]*.

Method of cleaning honey

Rule: If honey becomes impure then the method of cleaning it is to add the same amount of water as honey and then to heat it until all the water burns out, perform this method three times and the honey will become clean.

Method of cleaning oil and butter

The method of cleaning oil if it becomes impure is to perform the same process as for the honey. There is also another method and that is to add the same amount of water as the oil and stir it well, then take out the oil and throw away the water, repeat this three times and the oil will become clean *[Muniya, Alamgiri]*. If butter or lard become impure then use one of the methods as above and the butter or lard will become clean. **Rule:** If a piece of cloth is made up of two ply and if one ply gets an impurity on it, then if they are sown together, Namaz is not allowed on the other ply and if they are not sown together, then Namaz is allowed. **Rule:** If a plank of wood gets an impurity on one side of it and is so large that it can be joined in size, then you can turn it over and pray on the other side of it *[Muniya]*. The ground that has been plastered with dung, whether the dung has dried Namaz cannot be prayed on it, however, if it has dried and a large cloth is put on it then you can pray Namaz on the cloth.

How are trees or walls, Herb roots, bricks cleaned?

Rule: All trees, grass and bricks made from ground roots are clean when they dry up. If the bricks are not made from ground roots then it is necessary to wash it otherwise it will not be clean. Also if a tree or grass is cut before it becomes dry then it is also necessary to wash it for cleanliness *[Alamgiri]*.

ISTINJA - WASHING OR CLEANING THE PRIVATE PARTS

Respects of Istinja

Rule: When performing excretion or urination or when washing, do not face towards Qibla nor have the Qibla behind you. Whether you are in the home or in a field, and if you do have your face or rear pointing towards the Qibla then change direction as soon as you remember as this may then be forgiven *[Fatahul Qadir]*. **Rule:** To have a child facing Qibla is Makrooh and the people making the child urinate are responsible for this and he or she will be sinful *[Alamgiri]*. When performing excretion or urination do not have your face or rear pointing towards the sun or moon. In the same text it is not allowed to urinate against the wind or in any place where drops of urine would spray on you. **Rule:** To go for urination or excretion without covering your head is not allowed and also to take with you anything that has 'Allah' or his beloved 'Prophet's name' on it or any Wali's name on it, is also not allowed *[Alamgiri etc.]*.

The method of Istinja and the prayer before it

When you go to perform urination or excretion then it is Mustahhab (desirable) to pray this Dua outside the toilet

"Bismillahi Allahumma inni A'oozoobika Minal Khuboothi Wal Khabaa'iss"

Then first put your left foot inside the toilet room and when you get near the toilet then remove the clothing from the body but do not remove more than necessary. Then separate the feet and sit down and give weight to your left foot and sit quietly with your head lowered and relieve yourself. When you have relieved yourself, then men should shake their penis slowly from left to right, back and fourth so that all the drops of urine come out. Then you should

clean it with a dhela (handful of soil or sand etc.) and then before standing fully upright pull up your clothing. Then step out of the toilet first with your right foot and when you have come outside the toilet, pray this Dua;

"Ghufranakal Hamdo Lillahil Lazi Ath'haba Anni Mayoo Thi'nee Wa Amsaka Alla Ma Yan'fa'ni"

Dua for entering the washroom

Then go into the washroom after praying this Dua;

"Bismilla'hil Azueem Wa Bihamdihi Wah Hamdo Lillahi Alaa Deenil Islami Allahumaj Alni Minatawwa Beena Wajalni Minal Mutat'tah'hireenalazina La Khawfun Alaihim Walahum Yahzanoon"

Firstly wash your hands three times, then pour the water with your right hand and wash with your left hand, and keep the can of water upright so that the water does not splash. Then first of all wash the front parts and then wash the rear part (anus). When washing the rear put pressure on with your breath and put a Dhela and wash the part thoroughly so that after washing there is no smell remaining on your hand. Then with a clean cloth dry the area and if you do not have a cloth then continue wiping the are until no water is left dripping, and if you are doubtful then shake the water off with a hand towel.

Dua for leaving the washroom

" Alhamdolilla Hillazee Ja'alal'Ma'a Tahooraw Wal Islama Nooraw WaQa'idaw Wadaleelan ilallahi Ta'ala Wa'ilaa Jannaatin Na'eem Allahumma Hassin Farji Wa Tahhir Qalbi Wa Mahiss Junubi"

Rule: When impurity comes out of the front or the rear, it is Sunnat to clean with a Dhela. If it is washed only with water it is still allowed, but it is Mustahhab to first clean it with a Dhela then wash it with water. Cleaning with a Dhela is allowed when the impurity is not spread more than a Dirham in size, and if it is spread more than a Dirham then it is compulsory to wash it with water, however, it is still Sunnat to use a Dhela first.

Difference in winter and summer for using a Dhela

After excretion, for a male, the Mustahhab method of using a Dhela in summer is to use the first Dhela starting from the front and then taking it to the rear. The second one starting at the rear then taking it to the front and finally the third Dhela from the front then taking it to the rear. In the winter start the first Dhela from the rear and then take it to the front, second vice-versa and third the same as the first. **Rule:** Women in every season, should use the first Dhela from front to rear, second from rear to front and the third from front to rear again *[Qazi Khan, Alamgiri]*. **Rule:** If you cannot gain complete cleanliness by using three Dhelas then use five, seven, nine, meaning in odd numbers.

Rule: After performing urination, if you feel that another drop of urine will come, then it is Wajib for you to perform 'Istibrao' meaning after urination to perform some act that would force the urine left inside, to come out.

Istibrao is done by swaying, or to hit your feet hard on the floor. Or to come down from a high place to a low place or climb up from a low to a high place. Or crossing your legs over and putting on pressure can do it, or clearing your throat or lying on your left side can do it. Istibrao should be performed until you are confident that no more drops will come out. The order of Istibrao is really for males, women should wait a little while after urination then perform cleanliness. **Rule:** Stones, rocks, torn piece of cloth are the items that should be used for a Dhela, you can use these without any problem to clean. **Rule:** It is not allowed to use (writing) paper to perform Istinja whether it has something written on it or not. **Rule:** If a man's hand is disabled then his wife should perform Istinja for him, and if a woman's hand is disabled then her husband should perform Istinja for her. If you are not married and your hand is disabled then you should not use another relation such as son, daughter, brother, sister, in fact in this situation Istinja can be missed.

Leftover water from Wuzu

Rule: You should not use the leftover water from Wuzu for the purpose of washing.

Leftover water from washing

Rule: The leftover water from washing should not be thrown away, but should be used for something else as it is clean and also can be used to perform Wuzu.

SECOND QUALIFICATION OF NAMAZ SATRE-AURAT - COVERING OF THE BODY

It is compulsory to cover the body, meaning how much of the body in Namaz should be covered at least. **Rule:** For males, from below the naval to below the knees is compulsory, that it is covered, it is not compulsory to cover the naval, but the knees must be covered. **Rule:** For women who are not slaves nor have any restriction of Shariat on them, it is compulsory for them to cover all their body except the face, hands upto the wrists and feet upto the ankles. It is also compulsory for women to cover the hair hanging from their heads, their necks and their collars (throats). **Rule:** If a woman has worn a very thin veil over her head that the hair's shininess can be seen then the Namaz will not count. **Rule:** For a female servant/slave the whole of the stomach, back, both sides and from the navel to the knees is all aurat (parts that need covering). **Rule:** In all the parts that are compulsory to cover if one part was uncovered and was less than a quarter, then the Namaz will count. If it is a quarter in size and is recovered immediately, then the Namaz will count. If the part was uncovered for one 'Rukun' meaning the time you could say Subhanallah three times or was uncovered deliberately and whether it was covered again immediately, the Namaz will not count.

Parts of Aurat in a Male

Rule: There are nine parts of the body that are aurat for a male.

1. The penis
2. Both testicles
3. Posterior
4. The right hip

5. The left hip
6. The right thigh (upto and including the knee)
7. The left thigh (upto and including the knee)
8. From below the naval upto the male organ and upto both sides of the body inclusive.
9. The area between the testicles upto the posterior is a single aurat.

The aurats that have been counted above are all one part each, meaning if less than a quarter of each part became uncovered, the Namaz would count. **Rule:** If some parts of the aurats became uncovered but were all less than a quarter, however, when added together the size would be more than a quarter of the smallest part that has been uncovered, then the Namaz will not count. For example, if a ninth of a thigh was uncovered, a ninth of hip and a ninth of a penis was uncovered then the size added together is more than a quarter of the penis, the Namaz will not count *[Alamgiri, Radd-ul-Mohtar]*. **Rule:** At the start of the Namaz if one quarter of a part is left uncovered and you say Allah-o-Akbar, the Namaz will not start *[Radd-ul-Mohtar]*.

Aurat parts for a woman

Rule: For women who are not slaves, except for the five parts mentioned above (face, both hands upto the wrists and both feet upto the ankles) all the body is aurat. This is split into thirty parts of the body. The same rule applies in Namaz (as mentioned above) if a quarter became uncovered for each part.

1. The head, meaning from the top of the head upto the start of the neck.
2. The hair that hangs down
3. The right ear
4. The left ear
5. The neck (and throat)
6. The right shoulder

7. The left shoulder
8. The top right arm including the elbow
9. The top left arm including the elbow
10. The bottom right arm (below the elbow upto and including the wrist)
11. The bottom left arm (below the elbow upto and including the wrist)
12. The chest, below the neck/throat to the breasts
13. Back of the right hand
14. Back of the left hand
15. The right breast
16. The left breast
17. The stomach, meaning from below the breasts upto and including the navel
18. The upper back, meaning the other side of the chest
19. Both armpits upto the lower back
20. The right hip
21. The left hip
22. The vagina
23. The posterior
24. The right thigh upto and including the knees, the knee is not a separate part but is included
25. The left thigh upto and including the knees, the knee is not a separate part but is included
26. Below the naval upto the start of the pubic hair and the lower back, is all one aurat.
27. The right shin, from below the knee upto and including the ankle
28. The left shin, from below the knee upto and including the ankle.
29. The right base of the foot
30. The left base of the foot

Many Ulema have not included the back of the hands and the base of the feet as Aurat.

Rule: Although the woman's face is not an Aurat, it is still forbidden to expose it to non-permissible males (those women are not restricted to marry). Also it is forbidden for non-permissible males to look at their face. **Rule:** If a male does not have clothing that is allowed, i.e. he only has silk to cover his body, then it is obligatory for him to cover his body with the silk cloth and can pray Namaz with it on. However, if a male has other material available then it is Haram for a male to wear silk, and if a Namaz is prayed with silk on, then it will become Makrooh-e-Tahrimi. **Rule:** If a naked person can obtain access to a table or floor cloth, then they must cover themselves with this and pray Namaz, and also if they can use leaves or straw to cover themselves, then they must do this *[Alamgiri]*. **Rule:** If someone has no clothes or material, then they should pray Namaz seated and perform Rukoo and prostration (Sijdah) by actions *[Hidaya, Durr-e-Mukhtar, Radd-ul-Mohtar]*. **Rule:** If another person has material or clothing and the naked person feels sure that the person will lend it to them, then it is necessary to ask for the material *[Radd-ul-Mohtar]*. **Rule:** If you only have impure clothes and there is no way of cleaning them, then pray with the impure clothes, do not pray naked *[Hidaya]*. **Rule:** If there isn't enough clothing to cover the whole of the body but you can only cover some parts, then it is necessary that you do this and cover the private parts (vagina and posterior) first. And if there is only enough to cover one private part, then cover one of the two. **Rule:** If by praying Namaz whilst standing, one quarter of an aurat becomes uncovered, then pray Namaz whilst seated *[Durr-e-Mukhtar, Radd-ul-Mohtar]*.

THIRD QUALIFICATION OF NAMAZ - TIME

Time of Fajr

From the break of dawn upto the first ray of sunrise. The break of dawn (Subah Sadiq) is a light that is seen before sunrise from the east and generally gets more lighter and eventually is spread completely across and then it becomes daylight. As soon as this light of the break of dawn is seen, the time of sehri for fasting finishes and the time of Fajr Namaz begins. Before this light a

seam of whiteness is seen in the middle of the sky from east to west, and underneath it the whole is area is black. The break of dawn comes from underneath this and spread across to the north and south and gets lighter. The whiteness disappears when the light of dawn starts spreading. The long whiteness is known as Subah Kazab and the time of Fajr does not begin with this *[Qazi Khan, Bahar-e-Shariat]*.

(The time of Subah Sadiq is dependent upon the town and country you are in. It is advisable to get the time from the observatory). **Rule:** For the time of Fajr Namaz, wait until the break of dawn starts spreading and its light can be seen. The finishing of Sehri and the end of Isha Namaz time is as soon as the break of dawn starts. This means to pray the Fajr Namaz at least after the light of the break of dawn can be seen and end the Sehri and the time of Isha once the break of dawn occurs *[Alamgiri]*.

Time of Zohr

From Zawal, meaning midday until everything has except for it's original shadow a double shadow. For example, there was a shadow in the afternoon of an item the size of four fingers and the item is actually eight fingers in size, the time of Zohr will not finish until the size of the shadow gets to twenty fingers in length.

The original shadow is the shadow that occurs exactly at midday. This is when the sun reaches exactly middle of the sky and the distance of east and west is exactly the same. When the sun moves from this position slightly to the east, the time of Zohr begins. The recognition of the sun moving is by digging a stick upright into the ground, and then the shadow continues to reduce until it cannot reduce anymore. This is exactly the time of midday and is known as the original shadow, when the shadow starts growing again the time of Zohr has begun because the sun has moved. The time of Jum'a is the same as the time of Zohr.

Time of Asr

As soon as the time of Zohr finishes, the time for Asr begins. Depending upon the city and country, the length of Asr varies. The length of the time of Asr is also dependent on the time of the season, i.e. autumn, summer etc.

Time of Maghrib

As soon as the sun sets until the dusk (Shafaq) disappear. Dusk is the twilight that is seen after the redness of the sun has gone and is spread like the whiteness of dawn from east then from north to south *[Hidaya, Alamgiri, Khanya]*. In the UK the length of Maghrib is usually approximately a minimum of one hour and fifteen minutes and a maximum of one and a half-hours. The length of the time of Maghrib is exactly the same as the time length of Fajr for that day.

Time of Isha

As soon as the twilight of dusk disappears the time of Isha begins until the break of dawn. As well as the twilight of dusk, there is also a twilight seen after this from north to south but the time of Isha has begun and the time of Maghrib has ended.

Time of Witr

The time of Witr is the same as the time of Isha. However, Witr cannot be prayed before the Farz Namaz of Isha, as the sequencing is obligatory. If the Namaz of Witr is prayed purposely before the Farz Namaz of Isha, then the Witr will not count and will have to be prayed again after the Farz Namaz of Isha. However, if the Witr Namaz is prayed before Isha by mistake or you have realised that you prayed the Isha Namaz without Wuzu and prayed the Witr Namaz with Wuzu, then it is accepted *[Durr-e-Mukhtar, Alamgiri]*. **Rule:** In those countries where the time of Isha does not come, then the Qaza of Isha and Witr should be prayed *[Bahar-e-Shariat]*.

MUSTAHHAB TIMES OF NAMAZ

In Fajr, delaying is Mustahhab (Preferred). Meaning when there is good light then start the Namaz. Also Mustahhab time is that you can pray approx. forty to sixty verses of the Quran in a clear and distinct manner (tarteel). Also after performing Salaam there is enough time left that if there was a fault you could repeat your Wuzu and pray the Namaz again with forty or sixty verses in a clear and concise manner. To delay so much that there is doubt that the sun will rise is Makrooh (disliked) *[Qazi Khan etc.]*. **Rule:** For women it is always Mustahhab to pray Fajr at the beginning time

and the rest of the Namaz's prayed after the Jamaat of the males has completed. **Rule:** In winter, early Zohr is Mustahhab. In the warm weather it is Mustahhab to pray the Namaz late, whether it is prayed alone or with Jamaat. However, in the warm weather, if the Jamaat of Zohr is early, you are not allowed to miss it for the Mustahhab time. The season of autumn is in the same rule as winter, and the season of spring is in the same rule as summer *[Radd-ul-Mohtar, Alamgiri]*. **Rule:** The Mustahhab time of Jum'a is the same as the Mustahhab time of Zohar *[Hijr]*. **Rule:** It is Mustahhab to delay the Asr Namaz, but not too much that the rays of the sun go deep red and that without any difficulty you could look directly at the sun, the sun shining is not a form of deep redness *[Alamgiri, Radd-ul-Mohtar, etc.]*. **Rule:** It is better that you pray Zohr in the first half of it's time and Asr in the second half of it's time *[Guniya]*. **Rule:** From study it is apparent that the sun goes deep red twenty minutes before sunset and also it stays red twenty minutes after sun rise, which is the out of Namaz time *[Fatawa-e-Razvia, Bahar-e-Shariat]*. **Rule:** The clarification of delay is that the time allocated for a particular Namaz is split into two and then the Namaz is prayed in the second half. **Rule:** Except for the days when there is cloud, it is always Mustahhab to start Maghrib quickly, and if the time is delayed for more than the length of two rakats then it is Makrooh-e-Tanzihi. Also, if without cause i.e. travelling, illness etc. if the time is delayed so that the stars can be seen clearly, then this is Makrooh-e-Tahrimi *[Durr-e-Mukhtar, Alamgiri, Fatawa-e-Razvia]*. **Rule:** It is Mustahhab for Isha Namaz to be delayed for the first third part of the time. It is permissible to pray Isha after the first half of the time. Meaning you prayed the Farz rakats just before the first half ended, and if delayed that the night had dropped (meaning after the first half) then this it is Makrooh as it would mean missing Jamaat (congregation) *[Hijr, Durr-e-Mukhtar, Khaniya]*. **Rule:** It is Makrooh to sleep before praying the Isha Namaz. **Rule:** After the Isha prayer it is Makrooh to talk about worldly things, to tell or listen to stories or fables. It is not Makrooh to talk about important issues, to pray the Quran, or recite Allah's name, or talk about religious regulations, stories of pious people and to talk with guests. Also, from the break of dawn upto sunrise all types of conversation except to recite the name of Allah is Makrooh *[Durr-e-Mukhtar, Radd-ul-Mohtar]*. **Rule**: If a person is confident in waking up then they should pray the Witr Namaz in the last part of the night just before sleeping and then if they wake up in the last part of the night they should pray Tahajjud.

they cannot pray Witr again *[Qazi Khan]*. **Rule:** During dull and cloudy days it is Mustahhab to pray the Asr and Isha Namaz early and Mustahhab to delay the other Namaz's.

MAKROOH TIMES

Whilst the sun is rising or setting and at exactly midday, at these three times no Namaz is allowed. Farz, Wajib, Nafl, Ada (current), Qaza (expired), Sijdah-e-Tilawat, Sijdah-e-Sahoo are all not allowed. However, if the Asr Namaz for that day is still left to pray then you must pray whether the sun is setting, but to delay it for so long is Haram.

Rule: Sun rising means from the edge of the sun has come out until all the sun has risen and the eye sparkles when directly looked at, and this is a total time of twenty minutes.

Rule: Midday (Nisfun Nihar) means starting from exact mid sun until the sun drops. **Rule**: The way of finding the exact time of Nisfun Nihar (midday) is to find out what day today the break of dawn started and what time the sun set. Split this into two halves and as soon as the first half ends this is the time of midday until the sun starts dropping from this position. For example, say today the 20th March the sun sets at 6pm and also risen at 6am, then the afternoon started at 12pm, and in the morning at 4.30am the dawn broke. Therefore a total of thirteen and a half hours have occurred between the break of dawn until sun set and so half of it would be six and three quarter hours. The time therefore of Nisfun Nihar would be quarter past eleven and the sun would drop at 12pm, and hence a total of three-quarters of one hour would be the total time when any Namaz would not be allowed. **Notice:** The above calculation is a mere example and therefore the time would differ according to the city and country and the season. Different destinations and different times show that the approximate time would be twenty minutes and in all places the above method of calculation should be used. **Rule:** If a funeral (Janaza) is brought at the three prohibited times there is no harm in praying the Namaz. It is not allowed to be prayed when all the funeral is ready beforehand and the time is delayed until the prohibited times start *[Alamgiri, Radd-ul-Mohtar]*. **Rule:** During these three prohibited times it is better if you do not pray the Holy Quran, it is better to recite the name of Allah or pray the Durood Sharif continuously *[Alamgiri]*.

Twelve times where Nafl Namaz is prohibited

Rule: It is prohibited to pray Nafl (voluntary) Namaz during twelve times;

1. From the break of dawn (Subah Sadiq) until the sun has risen fully, no Nafl Namaz is allowed, except for the two Sunnats of Fajr.

2. From when the call to establish rows for congregation (Iqamat for Jamaat) until the Farz Namaz finishes, to pray a Nafl or Sunnat is Makrooh-e-Tahrimi. However, if the Jamaat of Fajr Namaz has stood up and you know that if you pray the Sunnats of Fajr you will still be able to join the Jamaat, whether it be in the last sitting position (Qaida) it is necessary that you pray the Sunnats separately from the rows of Jamaat and then join the Jamaat. If you know that if you start the Sunnats you will not be able to join the Jamaat but you still start the Sunnats then this is forbidden and a sin. Except for the Fajr Namaz it is not allowed to start a Sunnat even if you know you can join the Jamaat late when the Iqamat has been called for Jamaat.

3. After praying the Asr Namaz until the sun goes red, no Nafl Namaz is allowed.

4. As soon as the sun has set, until the Farz Namaz of Maghrib has been prayed, no Nafl is allowed *[Alamgiri, Durr-e-Mukhtar]*.

5. From the time in Juma the Imam stands up from his place to perform Khutba until the Farz Namaz of Juma has been prayed, no Nafl is allowed.

6. At the start of a Khutba (sermon), whether it is the first or the second for Juma, Eids, Kusoof, Istisqa, Hajj or Nikah, all Namaz is not allowed even Qaza Namaz. However, for Sahib-e-Tarteeb (those who have less than five Namaz of Qaza due) at the start of the Juma Khutba, Qaza Namaz is allowed *[Durr-e-Mukhtar]*.
   Rule: If the Sunnats of Juma have been started and the Imam stands up for the Khutba, then complete all four rakats of the Sunnat.

7. All Nafl Namaz is Makrooh before the Eid Namaz, whether you pray them at home, Mosque or Eid hall *[Alamgiri, Durr-e-Mukhtar]*.

8. It is Makrooh to pray Nafl Namaz after the Eid Namaz if they are prayed at the Eid hall or Mosque, if they are prayed back at home then they are not Makrooh *[Alamgiri, Durr-e-Mukhtar]*.

9. At Arafat, where the Zohr and Asr is prayed together, to pray a Nafl or Sunnat in between them or after them is Makrooh.

10. In Muzdalifa, where the Maghrib and Isha is prayed joined together, it is Makrooh to pray any Sunnat or Nafl Namaz in between the two Namaz, it is not Makrooh to pray Nafl after the Isha Jamaat *[Alamgiri, Durr-e-Mukhtar]*.

11. If the time of Farz is very short, then all Nafl and Sunnats including those of Fajr and Zohr are Makrooh.

12. Whatever aspect that makes the heart distract and you can relieve yourself from that aspect then all Namaz are Makrooh until you relieve yourself, for example, urination or excretion or to release wind, then these must be performed otherwise the Namaz will be Makrooh. However, if the time is going to finish, then pray the Namaz and repeat it afterwards. Also if food is presented in front of you and you have the desire to eat, or any other aspect that you may have a desire for, without which you will not be able to gain satisfaction, then it is necessary to fulfil this desire before praying Namaz, otherwise the Namaz will be Makrooh *[Durr-e-Mukhtar, etc.]*. **Rule:** The whole of the time of Fajr and Zohr is okay from the start to the end, meaning these Namaz can be prayed at any point within the time and is not Makrooh *[Bararaiq, Bahar-e-Shariat]*.

AZAAN

The reward of Azaan

It is stated in the Hadith that there is a lot of reward for Azaan. In one Hadith it is stated that the Holy Prophet has said "If people knew how much reward there is for calling the Azaan, then there would be fighting of swords between them *[Riwa'al Hamd]*. **Rule:** Azaan is a rule in Islam, meaning if within a city, town or village people stopped calling the Azaan, then the king within the Islamic country can force the people to call the Azaan and if they do not co-operate, then he can order to have them executed *[Qazi]*.

Method of Azaan, it's contents and it's place

Position yourself outside the Mosque (Jamaat Khana), at a high place, facing the Qibla and place the index finger in each ear or cover the ears with the palm of the hand and say **'Allaho Akbar, Allaho Akbar',** Both of these statements make one submission. Then pause slightly and repeat again **'Allaho Akbar, Allaho Akbar'** again both of these statements make one submission. Then state twice **'Ashhadu An La ilaha illallah'**, then state twice **'Ashhadu Anna Muhammadanr Rasoolullah'**. Then turn the head to the right and state twice **'Hayya Alas Salaah'**, then turn your head to the left and state twice **'Hayya Alal Falaah'**. The turn your head back towards facing the Qibla and say once **'Allaho Akbar, Allaho Akbar'** , this again is one submission, and then finally say once **'La illaha illallah'**.

The prayer after Azaan

After the Azaan has finished, first pray the Durood Sharif and then pray this Dua;

"Allahumma Rabba Hazihid Da'awat'it Ta'ammati, Wassalaatil Qa'ammati, Aati Sayyadi Muhammadanil Wasilata Wal Fadilata Wad Darajatar Rafi'ata, Wab'as'u Muqamam Mahmoodanil Lazi Wa'ad'tahu Warzukna Shafa'atahu Yawmal Qiyamati Innaka La Tukhliful Mi'ad."

Rule: In the Fajr Azaan, after **'Hayya Alal Falah',** also say twice **'Assalatu Khairum Minan Naum'** as this is Mustahhab, and if it is not said, the Azaan will still count.

Which Namaz does Azaan have to be called for ?

Rule: All the five Farz Namaz and also the Juma Namaz where one goes into the Mosque to pray with Jamaat and is prayed at a designated time, then Azaan for these Namaz is Sunnat-e-Maukida, and it's order is the same a Wajib. If the Azaan is not called, then all the people from there are sinners *[Khaniya, Hindiya, Radd-ul-Mohtar, Durr-e-Mukhtar].*

The order of Azaan

Rule: If someone prayed Namaz at home and did not call the Azaan then there is no problem because the Azaan at Mosque would be sufficient for them. Although, it is Mustahhab to say the Azaan at home.

When should the Azaan be called?

Rule: The Azaan must be called after the time for that Namaz has begun. If the Azaan is called before the time then it must be called again *[Qazi Khan, Shareh Waqiya, Alamgiri]*.

The time of Azaan

Rule: The time of Azaan is the same as the time of Namaz. **Rule:** The Mustahhab time of Azaan is the same as the Mustahhab time of Namaz. **Rule:** If the Azaan was called at the start of the time and the Namaz is prayed towards the end of the time, then the Sunnat will still be fulfilled *[Durr -e-Mukhtar, Radd-ul-Mohtar]*.

Which Namaz do not contain Azaan

Rule: Except for the Farz Namaz's no other Namaz have the Azaan. Not for Witr, or Janaza, or Eid, or Nazr (gift) Namaz, or Sunun (Sunnats) Namaz, or Rawatib (traditional), or Tarawih (in Ramadan), or Istisqa (Thankful) Namaz, or Chast (mid morning), or Kusoof or Khusoof (sun or moon eclipse) or any Nafl Namaz *[Alamgiri]*.

Order of Azaan for women

Rule: It is Makrooh-e-Tahrimi for women to call the Azaan or Iqamat. If a woman calls the Azaan she will be sinful and the Azaan will have to be called again. **Rule:** It is Makrooh to call the Azaan for women Namaz Ada or Qaza, whether it is prayed by Jamaat, although their Jamaat itself is Makrooh *[Durr-e-Mukhtar, etc.]*.

Order of Azaan for children, blind people and those without Wuzu

Rule: The Azaan called by a clever child, or a blind person or a person without Wuzu is correct and permissible *[Durr-e-Mukhtar]*. However, to call the Azaan without Wuzu is Makrooh *[Miraqul Falah]*. **Rule:** In a city during the day of Juma (Friday) it is not allowed to call the Azaan for Zohr Namaz, whether some people are excluded from praying Juma and are praying Zohr because the Juma Namaz is not Farz for them *[Durr-e-Mukhtar, Radd-ul-Mohtar]*.

Who should say the Azaan?

Rule: those who recognise the times of Namaz should call Azaan. Those who do not recognise the Namaz times are not worthy of gaining the reward of Azaan, which is gained by the Moazzin *[Bazazia, Alamgiri, Gunya, and Qazi Khan]*. **Rule:** It is better if the Imam calls the Azaan *[Alamgiri]*.

Order of talking between the Azaan

Rule: To talk between the Azaan is prohibited and if you (the Moazzin) did talk the Azaan has to be called again *[Sagiri]*. **Rule:** To perform a melody in Azaan is Haram, meaning to sing the words like a song. Or to change the words of the Azaan such as to change the word Allah to Aallah due to melody, or to change the word Akbar to Aakbar or Akbaar is all Haram. However, it is better to call the Azaan in a sweet sharp voice *[Hindiya, Durr-e-Mukhtar, Radd-ul-Mohtar]*. **Rule:** If the Azaan is called quietly then it should be called again and the first Jamaat is not the Jamaat-e-Ula (main Jamaat) *[Qazi Khan]*. **Rule:** The Azaan should be called in a minaret or outside the Mosque, do not call the Azaan in the mosque (Jamaat hall) *[Khulasa, Alamgiri, Qazi Khan]*.

The answer to Azaan

When you hear the Azaan, it is an order to reply to it. Meaning whatever the Moazzin calls reply back with the same submission. The only exceptions are 'Hayya Alas Salah' and 'Hayya Alal Falaah', where the reply is **'La Hawla Wala Quwwata illa billah'** and it is better if you say both (meaning Hayya......and La

Hawla....). Also add this onto it **'Mashaa Allaho Kaana Wamaalam Yashaa Lam Yakun'** *[Radd-ul-Mohtar, Alamgiri]*. **Rule:** In reply to 'Assalato Khairum Minan Naum' the following is to be said **'Sadaqta Wa Bararta Wa bil Haqqi Nataqta'** *[Durr-e-Mukhtar, Radd-ul-Mohtar]*.

Stop all activities whilst the Azaan is being called

Rule: A Junub should also reply to the Azaan. It is not Wajib for a women in her period or is still bleeding after childbirth, or a person who is listening to the Khutba, or a person praying the Namaz of Janaza, or a person engaged in sexual intercourse, or a person in the toilet to reply to the Azaan. **Rule:** Whilst the Azaan is being called, all talking, greeting and reply to the greeting should be stopped, and all other occupations should be stopped, even the recitation of the Quran should be stopped if the sound of Azaan is heard and it should be listened and replied. The same rule applies for Iqamat *[Durr-e-Mukhtar, Alamgiri]*. Those who remain busy in chit chat, their death will be bad (Muazallah) *[Fatawa-e-Razvia]*. **Rule:** If you are walking and you hear the sound of Azaan, then stop and listen to it and reply back *[Alamgiri, Bazazia]*.

IQAMAT

Rule: Iqamat is the same example as the Azaan. Meaning the rules that have been stated for Azaan also apply to Iqamat. However, there are a few differences. In Iqamat after 'Hayya Alal Falah' also say 'Qad Qamatis Salaat' twice. Also the volume whilst calling the Iqamat should be loud but not as loud as the volume for Azaan. But loud enough so that all that are present can hear. The words and submissions of Iqamat should be said quickly without a pause. You should not cover your ears with your hands or put your fingers into your ears when calling the Iqamat, you should not say 'Assalatu Khairum Minan Naum' in the morning Iqamat and the Iqamat should be called from inside the Mosque (Jamaat Khana). **Rule:** If the Imam called the Iqamat, then when he calls 'Qad Qamatis Salaat', he should move forward to the Imam prayer mat (Musalla) *[Durr-e-Mukhtar, Radd-ul-Mohtar, Guniya, Alamgiri, etc.]*. **Rule:** In Iqamat, you should also move your head when saying 'Hayya Alas Salah and Hayya Alal Falah' to the right and left *[Durr-e-Mukhtar]*. **Rule:** If someone came during the time of Iqamat, then for them to

stand and wait is Makrooh, they should sit down and wait until the Mukabbir (caller of Iqamat) says 'Hayya Alal Falah' then stand up. The same rule applies to those already present, they should not stand until 'Hayya Alal Falah' is called and the same order also applies to the Imam *[Alamgiri]*. Nowadays there has been a tradition made that until the Imam does not stand on his prayer mat the Iqamat is not started, this is against the Sunnat. **Rule:** It is not allowed to speak between the Iqamat as it is not allowed to speak between the Azaan. Also for the Mo'azzin or Mukabbir, if some greeted them with a Salaam, then they should not reply and it is not Wajib for them to reply after the Azaan has finished *[Alamgiri]*.

The Answer to Iqamat

Rule: It is Mustahhab to reply to the Iqamat. The reply to Iqamat is similar to the reply to the Azaan. The difference is, when replying to 'Qad Qamatis Salat' say **'Aqa Mahallahu Wa Ada Maha Wa Ja'alna Min Saalihi Ahliha Ah'Ya'aw Wa'Amawata'** *[Bahar-e-Shariat]*. **Rule:** If you did not reply to the Azaan and there has not been a long duration gone by, then reply to it now *[Durr-e-Mukhtar]*. **Rule:** To reply to the Azaan of Khutba with the tongue is not allowed for the Muqtadees *[Durr-e-Mukhtar]*. **Rule:** It is Sunnat to leave a gap between the Azaan and the Iqamat, to call the Iqamat immediately after the Azaan is Makrooh. The gap for Maghrib is equivalent to three small verses or one big verse (Ayats). For the rest of the Namaz's the gap should be long enough so that those who regularly attend Jamaat arrive, however, it should not be left so long that the time of Namaz lapses.

FOURTH QUALIFICATION OF NAMAZ
FACING TOWARDS THE QIBLA

The fourth qualifier for Namaz is facing towards the Qibla, meaning to point your face towards the Holy Ka'aba. **Rule:** The Namaz is prayed for Allah and the Sijdah is performed for Him not for the Ka'aba. If Moazallah (Allah forgive) someone performed the Sijdah for the Ka'aba then he will be a grave sinner as it is Haram. If someone performed the Sijdah with the intention of worshipping the Ka'aba then he is an open infidel as it is infidelity to worship someone other than Allah *[Durr-e-Mukhtar, Ifaadat Zawia]*.

In what situations can Namaz be performed without facing the Qibla?

Rule: If a person is helpless in facing towards the Qibla, then he should pray facing whichever direction he can, and he would not have to repeat the Namaz *[Muniya]*. **Rule:** If in illness you have not got enough strength to turn yourself towards the Ka'aba and there is no-one there that can assist you, then face whichever way you can and pray the Namaz and it will count. **Rule:** If someone has their or someone else's goods in their possession and knows that if he faced towards the Qibla the goods would be stolen, then he can face whichever way suits him. **Rule:** Namaz will count in whichever direction you face if a person is travelling on a vicious animal and it is not letting him down. Or he can come down but without assistance he cannot mount the animal again, or is an old person and will not be able to mount the animal again and there is no one who can assist him, then whichever direction he prays the Namaz will count. **Rule:** If a person has the power to stop an animal or vehicle he is travelling in, then he should do this and if possible make it face towards the Ka'aba otherwise pray whichever way it is possible. If by stopping the animal the group he is travelling with will go out of sight, then he does not have to stop, pray whilst moving *[Radd-ul-Mohtar]*. **Rule:** If you are praying Namaz on a moving boat, then when saying the Takbeer-e-Tahrima face towards the Qibla and as the boat moves, you move keeping yourself pointing towards the Qibla *[Guniya]*.

What if you don't know the direction of the Qibla?

Rule: If you do not know the direction of the Qibla and there is no-one to show you, then think and wherever you think the Qibla is most likely to be pray Namaz that way, that is your Qibla *[Muniya]*. **Rule:** If you prayed Namaz by making an assumption and then later you found out that this was not the right direction for the Qibla, your Namaz will count and there is no need to repeat the Namaz *[Muniya]*. **Rule:** You are praying Namaz whilst making an assumption of the Qibla and whether you are in Sijdah and you change your mind or have been told of your mistake then it is compulsory that you change direction immediately. The Namaz that has been prayed so far is not wrong, and similarly, if you prayed four rakats in four directions then this is allowed. If you did not change direction immediately and there was a delay equivalent to saying 'Subhanallah' three times, then the Namaz will not count

[Durr-e-Mukhtar, Radd-ul-Mohtar]. A Namazee turned his chest deliberately away from the Qibla whilst praying Namaz and whether he turned it back immediately, the Namaz will break. If he turned his chest away from the Qibla by mistake and turned back without the delay time of saying 'Subhanallah' three times then the Namaz will count *[Muniya, Hijr]*. **Rule:** If only the face turned away from the Qibla, then it is Wajib that it is turned back immediately and the Namaz will not break, however, to turn it away from the Qibla deliberately is Makrooh *[Muniya]*.

FIFTH QUALIFICATION OF NAMAZ NIYYAT - INTENTION

Intention of Namaz

Niyyat means a fixed intention of the heart, only a thought or an indication is not sufficient until there is a fixed intention. **Rule:** It is better if you say it with your tongue, for example, "I make the intention of two rakat Farz of Fajar Namaz, for Allah Ta'ala, my face towards the Ka'aba, Allah-o-Akbar." **Rule:** It is necessary for a Muqtadee to make the intention of following the Imam. **Rule:** If the Imam did not make the intention of being the Imam, the Namaz of the Muqtadees will count but they will not gain the reward of Jamaat (congregation) prayers. **Rule:** The intention of Namaz-e-Janaza (funeral) is like this; "I make the intention of Namaz, for Allah Ta'ala, and prayer for this dead person, Allah-o-Akbar.

SIXTH QUALIFICATION OF NAMAZ TAKBEER-E-TAHRIMA

What is known as Takbeer-e-Tahrima ?

The sixth qualification of Namaz is Takbeer-e-Tahrima, meaning when you make the Niyyat and then say Allah-o-Akbar, this is known as Takbeer-e-Tahrima. As soon as you say this takbeer the Namaz begins, this is compulsory and the Namaz does not start without doing this. **Rule**: If the Muqtadee said the Takbeer-e-Tahrima before the Imam, then he will be excluded from the Jamaat prayer.

Now that you have read about all six qualifications of Namaz i.e. cleanliness, covering of the body, time, facing the Qibla, intention

and Takbeer-e-Tahrima, we will discuss the method of how to pray the Namaz.

METHOD ON HOW TO PRAY NAMAZ

The method of praying Namaz is as follows; With Wuzu, face towards the Qibla and stand so that there is a gap of four fingers between your feet. Take each hand to each ear and touch the lobes of the ears with the thumbs and leave the rest of the fingers in their normal state, don't join them together or spread them apart. Face the palms of the hands towards the Qibla and your sight is to look at the sijdah. Then make a firm intention in your heart as to which Namaz you are praying and while saying 'Allah-o-Akbar' lower your hands and join them below the naval. The way to join the hands is to have the palm of the right hand on top of the back of the left hand wrist, keep the middle three fingers straight and circle the left wrist with the thumb and the little finger firmly grasping the hand. Then pray 'Sana' meaning **"Subhanakallah Humma Wa Bihamdika Wa Tabarakasmuka Wa Ta'ala Jadduka Wa Laa ila'ha Ghairuk"** . Then pray Ta'awwuz meaning **"A'oozu Billahi Minas Shaitaanir Rajeem"** and then pray Tasmee'a meaning **"Bismillah' ir'rahman'ir' Raheem"** . Then pray the whole of the 'Alhamdo' Surat and say 'Aameen' quietly. After this, pray any Surat or three ayats or one ayat that is equivalent to three small ayats. Then whilst saying Allah-o-Akbar go into the Rukooh. Grasp the knees with the hands and spread your fingers over the knees. Keep your back straight and your head level with your back and make sure that you are not too far up or kneeling to low down and keep your sight on your feet. Pray at least three times **"Subhana Rabbi'al Azueem'** and then pray this whilst standing up **'Sami Allahu Liman Hamidah'** and if you are praying Namaz alone then also say **'Allahumma Rabbana Walakal Hamd'** and then while saying Allah-o-Akbar go into the Sijdah. The way to do this is to first put your knees on the ground. Then put your hands at the side of the place where your are going to put your head and then place your head by first placing your nose on the ground and then your forehead and then press hard on your nose. Look towards your nose and keep your elbows up so that they don't touch the ground and leave a gap between your armpits and make sure that there is a gap between your thighs and your stomach. Place all your toes so that their tips are pointing towards the Qibla and their bases are flat

on the ground. Keep your hands flat and have your fingers pointing towards the Qibla. Then pray at least three times **'Subhana Rabbi al A'ala'.** Then lift your head up while saying Allah-o-Akbar with first lifting your forehead then your nose then your face and then your hands. Keep your right foot upright and lay your left foot flat and sit on it firmly. Place your hands on your knees with the finger tips pointing towards the Qibla and the palm of your hands flat near your knees and the base of the fingertips laid flat at the end of your kneecaps. Then whilst saying 'Allah-o-Akbar' go back into the Sijdah and this is done in the same way as the first one. Then stand up by placing your hands on your knees and putting pressure on your knees and legs stand upright, don't put your hands on the ground to assist you to stand up. Now pray only **'Bismillah'ir' Rahmaan'ir' Raheem'** and then Alhamdo and another Surat and as before perform Rukooh and Sijdah, and when getting up from the second Sijdah leave your right foot upright and lay your left foot flat and sit upright. And pray **'Attahiyyaatu Lillahi Was Salawato Wattayyibatu Assalamu Alaika Ayyuhannabi'o' Warahmatullahi Wabarka'tuhu Assalamu Alaina Wa'ala' Ibadillahis Sa'liheen, Ash'had'u'un La ilaha illallahu Wa Ash'hadu Anna Muhammadun Abd'uhu Wa Rasooluh'** , This is known as Tashahhud. When you are reaching La'Ilaha make a circle in your right hand by joining the thumb with the middle finger and curl the small and it's adjacent finger with the middle finger. On the word La lift your index finger but don't move side to side and when you reach 'illallahu' straighten your hand back to normal. Now if you have more than two Rakats to pray then stand back up and pray more Rakats. However, for a Farz Namaz there is no need to join another Surat after Alhamdo. Then continue and when you reach your last Qaidah (sitting position) pray Tashahhud and then pray the Durood Sharif called Durood-e-Ibrahim **'Allahumma Salleh Ala Sayyidina Muhammadin Wa'ala'Aale Sayyidina Muhammadin Kama Sallaiyta Ala Sayyidina Ibraheema Wa' Ala Aale Sayyidina Ibraheema Innaka Hameedum Majeed - Allahumma Baarak Ala Sayyidina Muhammadin Wa' Ala Aale Sayyidina Muhammadin Kama Baarakta Ala Sayyidina Ibraheem Wa' Ala Aale Sayyidina Ibraheema Innaka Hameedum Majeed'** After this pray **'Allahumag Firli Wali Wale Dayya Wal Ustaad'e Wal Jamee'il Mu'mineena Wal Mu'meenat Wal Muslimeena Wal Muslimat Al'Ahya'e Minhum Wal Amwaat'e Innaka Mujeebud Da'waat Birahmatika Ya Ar'hamarr'ahimeen'** or pray another Dua-e-Ma'soor or pray

'Allahumma Rabbana Aatina Fid Duniya Hasanataw Wafil Akhirati Hasanataw Wa Qina Azaaban Naar' Make sure you pray this by starting it with 'Allahumma' and then turn your head towards your right shoulder and say **'Assalamu Alai'kum Warah'matullah'** and then turn your head towards your left shoulder and repeat the same words again. The Namaz has now finished, so raise both your hands and pray any Dua for example **'Allahumma Rabbana Aatina Fid Duniya Hasanataw Wafil Akhirati Hasanataw Wa Qina Azaaban Naar'** then rub your hands over your face. This is the method for an Imam or a male praying Namaz on their own. If however, you are a Muqtadee meaning praying in congregation (Jamaat) and behind an Imam then don't perform Qiraayat meaning don't pray 'Alhamdo' or a Surat, whether the Imam is praying loudly or quietly. Qiraayat is not allowed in any Namaz if it is being prayed behind an Imam.

If the Namazee is a female then at the Takbeer-e-Tahrima she should lift her hands only upto her shoulders and then place her left hand on her chest and the right hand on top of it. When performing Rukoo she should only bend a little so that her hands reach her knees and she should not put pressure on her knees and keep her fingers tightly together and not to straighten her back like males. When performing Sijdah she should crawl up and perform Sijdah so that the arms are joined with the sides, her stomach is joined with her thighs and her thighs are crawled up with her shins and her feet are pointing outwards and are flat. In Qaidah she should have both her feet pointing outwards towards the right and are flat. She should sit on her left buttock and keep her hands in the middle of her thighs.

Order of Farz, Wajib, Sunnat and Mustahhab

Rule: In the above method some actions are Farz (obligatory) and therefore without performing these, the Namaz will not count. Some actions are Wajib (necessary) and therefore to deliberately miss them is a sin and it would be necessary (Wajib) to repeat the Namaz and if they are missed by mistake then a 'Sijdah-e-Sahoo' would have to be performed at the end. Some are Sunnat-e-Maukida and therefore to make a habit of missing them is a sin and some are Mustahhab and therefore to perform will gain rewards and to miss will not be a sin.

Farz (Obligatory) actions within Namaz

There are seven actions within Namaz, which are Farz.

1. **Takbeer-e-Tahrima** - meaning the first 'Allah-o-Akbar' (or any other word which would praise Allah) with which the Namaz begins
2. **Qayaam** - meaning to stand until the Farz Qiraayat is completed
3. **Qiraayat** - meaning to pray at least one verse of the Holy Quran
4. **Rukooh** - meaning to bend so that that the hands reach the knees
5. **Sujood** - meaning the forehead to firmly touch the ground and at least one toe on each foot to be flat so that it's base is touching the ground and it's tip is pointing towards the Qibla
6. **Qaidah-e-Akhira** - meaning when the Rakats of Namaz are completed to sit for the duration it takes so the whole of Tashahhud (attahiyat) is completed until 'Rusooluh'
7. **Khurooj-e-Be'sunoo'i** - meaning after Qaida-e-Akhira to perform an action with which the Namaz would finish, whether that be Salaam or to talk etc.

Wajib (necessary) actions of Namaz

1. In the Takbeer-e-Tahrima to use the words 'Allah-o-Akbar'
2. To pray the whole of the Alhamdo Surat.
3. To join a Surat or a verse (Ayat) with Alhamdo. In a Farz Namaz for the first two Rakats and in a Witr, Sunnat or Nafl Namaz in all the Rakats.
4. To pray before a Surat or Ayat, Alhamdo only once.
5. Between Alhamdo and a Surat not to pray anything except 'Ameen' and Bismillah...
6. To go into Rukoo as soon as the Qirayat is finished

7. To perform one Sijdah after another without having a delayed gap in between. The gap must be no longer than one Rukun, meaning the time it takes someone to say 'Subhanallah' three times.
8. To pause between actions, meaning a gap of time the same as at least one 'Subhanallah' between, Rukoo, Sijdah, Quwmaa and Jalsa.
9. Quwma, meaning to stand up straight after Rukoo.
10. When in Sijdah to have three toes on each foot to be flat on the ground and the tips pointing towards Qibla.
11. Jalsa, meaning to sit up between two Sijdahs.
12. Qaidah-e-Oola, meaning to sit after two Rakats, if there are more than two Rakats in a Namaz, whether it is a Nafl (voluntary) Namaz.
13. Not to continue further after Tashahhud (Attahiyat) in a Qaida-e-Oola for a Farz, Witr or Sunnat-e-Maukida Namaz.
14. To pray in both Qaidahs the whole of Tashahhud, in fact, regardless of the amount of Qaidahs in a Namaz to pray the whole of Tashahhud is Wajib, if even one word is left out of Attahiytat the Wajib will be missed.
15. In both Salaams the word Salaam is Wajib, the words 'Alaikum Wa Rahmutullah' is not Wajib.
16. To pray 'Dua-e-Kunoot' in Witr.
17. To perform Takbeer in Kunoot (To lift your hands and say Allah-o-Akbar in the third Rakat of Witr).
18. All six Takbeers of Eid Namaz's
19. The Takbeers in the second rakat of the Eid Namaz and for them to have the words 'Allah-o-Akbar.
20. The Imam to pray loudly in all Jehri Namaz and to pray quietly in non Jehri Namaz.
21. To pray all Farz and Wajib Namaz in routine (meaning to pray the before one's before and the after one's after).
22. To perform only one Rukoo in every rakat and to perform only two Sijdahs.

23. Not to perform a Qaidah before two rakats and not to perform a Qaida in the third rakat if it is a four rakat Namaz.

24. To perform Sijdah-e-Tilawat if an Ayat of Sijdah has been prayed.

25. If there has been an error (where a Wajib has been missed) then to perform Sijdah-e-Sahoo.

26. There is not to be a gap between two Farz actions or between two Wajib actions or a Farz and a Wajib action longer than the time it takes to say Subhanallah three times.

27. If the Imam is performing Qirayat, whether it is loudly or quietly, the Muqtadees to remain completely quiet.

28. Except for Qirayat, to follow the Imam in all the Wajibs.

Except for the Farz and Wajib actions, all the rest of the actions mentioned in the method of Namaz are either Sunnat or Mustahhab. They should not be missed on purpose, and if they are missed by mistake then it is not necessary to perform Sijdah-e-Sahoo or repeat the Namaz. If however, you repeated the Namaz then it is a good thing. If you want to know in more detail the Sunnats and Mustahhabs then read either Bahar-e-Shariat or Fatawa-e-Razvia as we have not gone into small detail or abbreviated them here.

SIJDAH-E-SAHOO (SIJDAH FOR FAULTS)

When is Sijdah-e-Sahoo Wajib?

If those actions that are Wajib in Namaz are not performed by mistake, it is Wajib to perform the Sijdah-e-Sahoo to substitute for the action missed.

Method of performing Sijdah-e-Sahoo

The method of performing this is, when you finish praying 'Attahiyat' in the last Qaidah, turn your head to the right side and then perform two Sijdahs. Then repeat Attahiyat from the beginning and complete your Namaz. **Rule:** If a Wajib was missed and you did not perform Sijdah-e-Sahoo and completed the Namaz, then it is Wajib to repeat the Namaz. **Rule:** If a Wajib is missed

deliberately, then a to perform A Sijdah-e-Sahoo would not be sufficient and therefore it would be Wajib to repeat the Namaz. **Rule:** If any of the Farz actions are missed, then Sijdah-e-Sahoo would not compensate for them and therefore the Namaz would not count and to repeat the Namaz would be Farz.

Actions which by missing would not make the Sijdah-e-Sahoo necessary

Rule: If the actions that are Sunnat or Mustahhab in Namaz are missed, such as 'Ta'awwuz', 'Tasmee' 'Aameen', 'Takbeers when changing positions', the Tasbeehs (of Rukoo and Sijdahs) etc. it would not make it necessary to perform Sijdah-e-Sahoo, but the Namaz would count *[Radd-ul-Mohtar, Guniya]*. However, it would be better to repeat it. **Rule:** If in one Namaz many Wajibs are missed, then the two Sijdahs of Sahoo would be sufficient, it is not necessary to perform a Sijdah-e-Sahoo for ever Wajib missed *[Radd-ul-Mohtar, etc.]*. **Rule:** If in the first Qaidah after Attahiyat and before standing for the third Rakat there is a delay as long as it takes to pray 'Allahumma Salleh Ala Muhammad' then Sijdah-e-Sahoo would become Wajib, whether you pray it or not, in both situations Sijdah-e-Sahoo would become Wajib *[Durr-e-Mukhtar, Radd-ul-Mohtar]*. **Rule:** If in Qiraayat etc at any time you start thinking and there is a gap long enough for someone to say 'Subhanallah' three times, then it would be Wajib to perform Sijdah-e-Sahoo *[Radd-ul-Mohtar]*. **Rule:** If you think that the first Qaidah is the last Qaidah in a four Rakat Namaz and you perform Salaam and then remember and stand back up and complete the Namaz, you must perform Sijdah-e-Sahoo *[Alamgiri]*. If you forgot to pause between actions then Sijdah-e-Sahoo is Wajib *[Hindiya]*. **Rule:** If a Muqtadee had not completed his 'Attahiyat' and the Imam stood up for the third Rakat, it is necessary for the Muqtadee to complete his Attahiyat, regardless of whether it causes delay. **Rule:** If the Muqtadee had not prayed the Tasbeeh in a Rukoo or Sijdah three times and the Imam finished it and stood up, it is necessary for the Muqtadee to stand up and not finish the rest of the Tasbeeh. **Rule:** If a person forgot to perform the first Qaidah and had only started standing up then he should sit back down and pray Attahiyat and the Namaz would be correct, a Sijdah-e-Sahoo would not be necessary. If however, he stood up and was close to completely standing then he should stand up and continue with his Namaz and then finally perform Sijdah-e-Sahoo *[Shareh Waqia, Hidaaya etc]*.

Rule: If you forgot to perform the last Qaidah and had not yet performed a Sijdah for the extra Rakat then you should sit back down straight away and perform Sijdah-e-Sahoo. If however, you had performed a Sijdah for the extra Rakat then except for Maghrib you can join another Rakat and they would all count as Nafl, because your Farz Namaz would not count and therefore you would have to pray the Farz Namaz again *[Hidaaya, Shareh Waqia]*. **Rule:** If in the last Qaidah you prayed Tasahhud and then stood back up, you should sit straight back down and as long as you have not performed a Sijdah for the extra Rakat, perform Sijdah-e-Sahoo and complete the Namaz. If however, you had performed a Sijdah in the extra Rakat, your Farz Namaz would still count but you should join another Rakat and then finally perform Sijdah-e-Sahoo and the last two Rakats would count as Nafl, but do not join another Rakat for Maghrib Namaz *[Hidaaya, Shareh Waqia]*. **Rule:** If in one Rakat you performed three Sijdahs or two Rukoos or forgot the first Qaidah then perform Sijdah-e-Sahoo. **Rule:** Order of sequence is obligatory in Qayam, Rukoo, Sijdah and the last Qaidah. Therefore, if you performed Rukoo before you performed Qayam then this Rukoo is cancelled and will not count. If then you perform another Rukoo your Namaz will count otherwise it will not, and in the same way if you performed Sijdah before the Rukoo and then performed the Rukoo and performed the Sijdah again after, then the Namaz will count. **Rule:** Order of sequence is obligatory in Qayam, Rukoo, Sijdah and the last Qaidah meaning, whichever is due first should be done first and whichever is due next should be done next. If this is done in the wrong order then the Namaz will not coun. For example, if someone performed Sijdah before Rukoo then their Namaz will not count, however, if they performed the Sijdah again after the Rukoo meaning they rectified the order of sequence again then their Namaz will count. In the same way if they perform Rukoo before Qayam and they stand back in Qayam and then perform another Rukoo, their Namaz will count *[Radd-ul-Mohtar]*. All Qaidahs in Nafl Namaz are counted as last Qaidahs and therefore are obligatory. So if you forgot to perform a Qaidah and stood up then as long as you have not performed a Sijdah for the new Rakat sit back down and perform the Qaidah. Then perform Sijdah-e-Sahoo and all Wajib Namaz are in the same rule as Farz Namaz, therefore if you forget to perform the first Qaidah of Witr then the same rule applies as a Farz Namaz *[Durr-e-Mukhtar]*. **Rule:** If you forgot to pray Dua-e-Kunoot or forgot to perform the Takbeer-e-Kunoot then perform Sijdah-e-Sahoo. Takbeer-e-Kunoot means the

Takbeer that is said in the third Rakat after Qirat and is done and then Dua-e-Kunoot is prayed *[Alamgiri]*.

SIJDAH-E-TALAAWAT

What is Sijdah-e-Tilaawat?

This is the Sijdah that becomes Wajib when you pray or hear the verse of Sijdah. It's proper method is to stand up and say Allaho-o-Akbar whilst going into Sijdah and then pray at least three times 'Subhana Rabbi'al Aalaa' and then whilst saying Allah-o-Akbar stand back up.

Sunnat way of performing Sijdah-e-Tilaawat

Rule: It is Sunnat to say at the start and the end 'Allaho Akbar in Sijdah-e-Tilaawat. It is also Sunnat to start the Sijdah by standing up and then going into Sijdah and then standing back up again after. Both of these Qayams are Mustahhab *[Alamgiri, Durr-e-Mukhtar etc.]*. **Rule:** If you did not stand before or after the Sijdah or you did not say Allaho Akbar or you did not pray 'Subhana Rabbi'al Aala', then even still your Sijdah will count. However, you should not miss Takbeer as it is against procedure *[Alamgiri, Radd-ul-Mohtar]*. **Rule:** When saying the Takbeer you do not lift your hands and you don't pray Attahiyat or perform Salaam in Sijdah-e-Tilaawat *[Tanweer, Bahar]*. **Rule:** In total there are fourteen verses in the Holy Quran whereby whichever verse is prayed, both the person praying and listening will have to perform Sijdah-e-Tilaawat as it will become Wajib on them, whether the person listening made the intention of listening to it or not.

Conditions of Sijdah-e-Tilaawat

Rule: Except for Tahrimah, for Sijdah-e-Tilaawat all conditions remain which are in Namaz. For example, cleanliness, facing the Qibla, intention, time and covering of the body, also if you have access to water then you cannot perform Sijdah-e-Tilaawat by performing Tayammum *[Durr-e-Mukhtar, etc.]*. **Rule:** If a verse of Sijdah is prayed in Namaz then it is Wajib in Namaz to perform Sijdah and if you delay it you will become a sinner. Delay means to pray three or more verses after the verse of Sijdah. If however, the verse is at the end of a Surat then there is no harm in finishing the

Surat. For example, in Surah Inshaaq if you performed Sijdah at the end of the Surat there is no harm. **Rule:** If you prayed a verse of Sijdah in Namaz, but forgot to perform Sijdah then as long as you are in the state of Namaz (whether you have performed Salaam) then you must perform it and then perform Sijdah-e-Sahoo *[Durr-e-Mukhtar, Radd-ul-Mohtar]*. **Rule:** If you pray a verse of Sijdah in Namaz then to perform it's Sijdah is Wajib in Namaz not outside, and if you deliberately missed it then you are a sinner and repentance is necessary as long as you did not perform Rukooh and Sijdah straight after the verse. **Rule:** It is not a condition to state in the intention for Sijdah-e-Tilaawat the verse that you have prayed, but a general intention of Sijdah-e-Tilaawat is sufficient. **Rule:** Whatever action breaks the Namaz also breaks the Sijdah-e-Tilaawat, such as releasing wind, talking, laughing in Namaz etc. *[Durr-e-Mukhtar etc.]*. **Rule:** Sijdah does not become Wajib by writing a verse of Sijdah or just by looking at the verse *[Qazi Khan, Alamgiri, Guniya]*. **Rule:** For the Sijdah to become Wajib, it is not necessary to pray the whole verse of Sijdah, but by just praying the word that makes the verse Wajib and a joining word before or after the word would make the Sijdah Wajib *[Durr-e-Mukhtar]*. **Rule:** By spelling or listening to the spelling of a verse of Sijdah does not make the Sijdah Wajib *[Alamgiri, Durr-e-Mukhtar, Qazi Khan]*. **Rule:** If the translation of a verse of Sijdah is prayed or is heard then the Sijdah becomes Wajib, whether the person who heard it understands it or not that it was the translation of a verse of Sijdah. However, it is important that if he does not know then he should be informed. If however, the verse is prayed and then the translation is prayed then it is not necessary to inform him that this was the translation *[Qazi Khan, Alamgiri, Bahar]*. **Rule:** If a woman on her menstrual cycle or bleeding after childbirth has prayed the verse then the Sijdah won't be necessary for her to perform. However those who have heard her pray the verse will have to perform the Sijdah as it is still Wajib for them *[Bahar]*. **Rule:** Just as it does not become Wajib for a woman on her menstrual cycle or bleeding after childbirth to perform a Sijdah, it also does not become Wajib for her if she hears the verse. **Rule:** If a person for whom it is obligatory to bathe has prayed the verse of Sijdah or heard the verse or a person who is not in Wuzu prays or hears it then it still becomes Wajib for them to perform a Sijdah. **Rule:** If a child prays a verse of Sijdah then it becomes Wajib for those who hear it but not for the child *[Alamgiri etc.]*. **Rule:** If the Imam has prayed the verse of Sijdah but did not perform Sijdah, then the Muqtadee will

also not perform Sijdah and continue following the Imam even though they might have heard the verse *[Guniya]*. Whenever the verse is prayed and for some reason the person praying or hearing do not perform the Sijdah then it is Mustahhab to pray "Sam'I Na Wa Ata'na Gufranaka Rabbana Wa'ilaikal Masir" *[Radd-ul-Mohtar]*. **Rule:** To pray the whole Surat and to miss the verse of Sijdah is Makrooh-e-Tahrimi *[Qazi Khan, Durr-e-Mukhtar]*. **Rule:** If in one Mosque one verse is repeated many times or heard many times then only one Sijdah is Wajib even if different people have prayed it. Also if you pray a verse and you hear the same verse from someone else, then again only one Sijdah will be Wajib *[Durr-e-Mukhtar, Radd-ul-Mohtar]*.

Changing of an Assembly

Rule: The assembly will not change by eating one or two bites, drinking one or two gulps, to stand, to walk one or two steps, to reply to a greeting, two talk a couple of words, to walk from one side of the house towards another side. If however, it is a large house with different rooms then the assembly will change by walking from one side to another. If you are in a boat and it is moving then the assembly will not change. The same rule should also apply to a train. If you are on an animal and the animal is moving then the assembly is changing but if you are praying Namaz on the animal then the assembly has not changed. The assembly will change if you eat three bites, or drink three gulps, or walking three steps in a field, to speak three words, to lie down and go to sleep, to pray the Nikah and to buy or sell something *[Alamgiri, Durr-e-Mukhtar, Guniya, Bahar]*. **Rule:** To sit in an assembly for a while and to pray the Quran or perform a lecture or listen to a lecture or have a religious discussion does not change the assembly. But if between the same verse being repeated you perform a worldly action like to sew a piece of cloth etc then the assembly will change *[Radd-ul-Mohtar]*. **Rule:** If the person hearing the verse is paying attention and to perform the Sijdah would not be a strain on them then the verse should be prayed loudly. Otherwise it should be prayed quietly and if you are not sure whether they are paying attention or not then the verse should be prayed quietly *[Radd-ul-Mohtar, Bahar-e-Shariat]*. **Rule:** During the state of illness, the Sijdah can be performed by action only, also if you are on a journey and in a vehicle then you can perform action only to fulfil the Sijdah and it will count *[Alamgiri etc.]*.

SIJDAH-E-SHUKR (THANKS)

The method of performing a Sijdah for thanking Allah is the same as for Sijdah-e-Tilaawat. **Rule:** It is Mustahhab to perform the Sijdah-e-Shukr if a child is born, or you have gained wealth, or you have found a lost item, or your illness has gone better, or you have returned from a journey safely or you have obtained a gift.

QIRAAYAT - MEANING TO PRAY THE HOLY QURAN

Rule: Qiraayat should be so loud that if you are not deaf or there is no loud noise in the background, then you can hear what you are praying yourself and if it is not this loud then the Namaz will not count. In the same way all other situations that require verbal praying has the same rule. For example, slaughtering an animal and to say 'Bismillah Allaho Akbar', to give a divorce (Talaaq), to pray the verse of Sijdah that would make the Sijdah-e-Tilaawat Wajib, in all these situations the voice should be so loud that you can hear it yourself *[Miraqul Falaah etc.]*. **Rule**: It is Wajib for the Imam to pray loudly (Johr) in the first two Farz Rakats of Fajr, Maghrib and Isha and for the Rakats of Ju'ma, Eids, Tarawih and the Witr for Ramadan. It is Wajib for the Imam to pray quietly (Ahista) in the third Rakat of Maghrib, the third and fourth Rakat of Isha and all the Rakats of Zohr and Asr. **Rule:** To pray loudly for the Imam means he prays loud enough that the people in the first row can hear and quietly means he can hear his voice himself. **Rule:** To pray loudly but only one or two people next to you can hear is not counted as Johr but is counted as Ahista *[Durr-e-Mukhtar]*. In the loud (Johri) Namaz a person praying on his or her own has got the choice of praying loudly or quietly, it is better to pray loudly. **Rule:** If a person praying on their own is praying a Qaza Namaz then it is Wajib to pray quietly in all Namaz *[Durr-e-Mukhtar]*. If a person was praying quietly and another person joined in then if it is a Johri Namaz then they must pray the rest loudly and it is not necessary to repeat the part he has prayed quietly. **Rule:** If you forgot to add a Surat and went into Rukoo and then remembered, you must stand back up and pray the Surat and then perform the Rukoo again and finally perform Sijdah-e-Sahoo, if you do not perform the Rukooh again then the Namaz will not count

[Durr-e-Mukhtar]. **Rule:** If you are not on a journey and you have enough time then it is Sunnat to pray 'Tawal-e-Mufassal' (long Surats) in Fajr and Zohr. It is also Sunnat to pray'Awsat-e-Mufassal' (medium Surats) in Asr and Isha and 'Qasaar-e-Mufassal' (Short Surats) in Maghrib, whether you are an Imam or are praying on your own (Munfarid).

Surats which are Tawal, Awsat and Qasaar-e-Mufassal

Surats between Surah-e-Hijraat to Surah-e- Burooj are Tawal-e-Mufassal. Surats between Surah-e-Burooj to Surah Lamyakunallazi are known as Awsat-e-Mufassal and Surats from Lamyakun to the end are known as Qasaar-e-Mufassal. **Rule:** If there is no rush in a journey then it is Sunnat to pray Surah-e-Burooj or equivalent size Surat in Fajr and Zohr and in Asr and Isha a shorter Surat than that. In Maghrib it is Sunnat to pray the short Surats of Qasaar-e-Mufassal, if however, you are in a hurry then you can pray whatever is easier *[Alamgiri]*. During times of difficulty such as the time is going to go or you are afraid of a thief or scared of an enemy then you can pray whatever you wish whether you are on a journey or not. And even if you cannot complete the Wajibs of the Namaz you are allowed to miss them also. For example, the time of Fajr is so short that you can only pray one verse each then do this *[Durr-e-Mukhtar, Radd-ul-Mohtar]* but after the Sun has risen repeat this Namaz *[Bahar]*. **Rule:** Whilst praying the Sunnats of Fajr, there is a fear that the Jamaat for the Farz Namaz will be missed then you should only perform the Wajibs, you should miss Sana and Ta'awwuz and in Rukooh and Sijdah you should only pray the Tasbeeh once *[Radd-ul-Mohtar]*. **Rule:** In Witr Namaz the Holy Prophet prayed 'Sabb-l-ismi Rabb'l'kal A'alaa' in the first Rakaat and 'Qul Yaa Ayyuhal Kaafiroon' in the second Rakaat and 'Qul Huwal Lah Ho Ahad in the third Rakaat. Therefore, as a gesture these Surats should be prayed and on occasions 'Inna Anzalna' instead of 'Sabb-l-Ismi'. **Rule:** It is Makrooh-e-Tahrimi to pray the Holy Quran backwards, for example, to pray 'Qul Yaa Ayyuhal Kafiroon' in the first Rakaat and 'Alam Tara Kaifa' in the second Rakaat is not allowed, however, if it is done by mistake then there is no harm. **Rule:** There is no harm in teaching the Para Amma backward to children so that it is easy to learn *[Radd-ul-Mohtar]*. **Rule:** If by mistake you prayed in the second Rakaat an earlier Surat than the first Rakaat, then whether it is only one word you have prayed you must continue, you are not allowed to stop and start another one. For example, in the first Rakaat you prayed

'Qul Yaa Ayyuhal Kaafiroon' and in the second Rakaat you started by mistake 'Alam Tara' then you must continue this Surat.

The Rule of Missing a Surat in Between

Rule: To miss a Surat between two Surats is Makrooh. However, if the middle Surat is a larger Surat than the first one then this is allowed. For example, there is no harm in praying 'Inna Anzalna' after 'Watteena Wazzaytoona', however, you should not pray 'Qul Huwallah' after 'Iza Jaa'a' *[Durr-e-Mukhtar]*. **Rule:** It is preferable if the Qiraayat in Farz Namaz in the first Rakaat is slightly longer than the second Rakaat and in Fajr the Qiraayat should be two thirds and one third in the second Rakaat *[Alamgiri]*. It is Sunnat in Jum'a and Eid Namaz to pray 'Sabb-I-Ismi' in the first Rakaat and 'Hal Ataaka' in the second Rakaat *[Durr-e-Mukhtar, Radd-ul-Mohtaar]*. **Rule:** Pray equal size Surats in both Rakaats of Sunnat and Nafl Namaz *[Muniya]*. To pray the same Surat in both Rakaats in a Nafl Namaz or to repeat the same Surat many times in one Rakaat is perfectly allowed *[Guniya]*.

To make a mistake in Qiraayat

The general rule here is that if a mistake is made and the whole meaning changes then the Namaz will break, otherwise not. **Rule:** If the reason of praying a different letter instead of the proper letter is because you cannot pray the proper letter then it is still necessary for you to try and pronounce correctly. However, if it is due to carelessness, like some of today's Hafiz and Alims do have the ability but are careless and hence miss letters out then if the meaning of the verse changes then the Namaz will be void. All Namaz prayed like this will have to be made Qaza.

Action for those who cannot pronounce correctly

It is necessary for those people who cannot pronounce letters correctly to try day and night until they can. If they have the opportunity to pray Namaz behind those who can pronounce correctly then they should always do this. Or they can pray the verses which they can pronounce correctly, and if both options cannot be done then with effort their Namaz will count and people like them can pray behind people like this *[Durr-e-Mukhtar, Radd-ul-Mohtar, Bahar-e-Shariat etc.]*. **Rule:** If someone prays 'Subhana

Rabbi-al Azueem' as 'Subhana Rabbi-al-Ajeem' (or uses a zeh instead of a zoi) then their Namaz will break.

Praying the Holy Quran outside Namaz

Rule: The Holy Quran should be prayed in a clear and concise manner. It should not be sung as this is not allowed but in fact should be taken care that the pronunciation is done accurately. **Rule:** It is better to pray the Quran by looking at it than off by heart *[Alamgiri]*. It is Mustahhab to perform Wuzu, face the Qibla, wear nice clothes and pray the Quran, and when starting to pray first of all say 'A'oozubillah..'as this is Wajib and when starting a Surat pray 'Bismillah..' as this is Sunnat otherwise if you are praying a Mustahhab verse and it is referring to Allah's self then to pray Bismillah after A'oozubillah is Maukidah. If you talk between praying a verse and your conversation is of a worldly nature then pray Bismillah again. However, if it is of a religious nature such as replying to a Salaam, or answering to the Azaan, or saying 'Subhanallah' or praying the Kalima then there is no need to say A'oozubillah again *[Guniya etc.]*. **Rule:** If you have started praying from Surah Baraat then pray both A'oozubillah and Bismillah. If however, Surah Baraat comes in the duration of you praying then continue and don't pray Bismilla. The commonly known statement that if you start with Surah Baraat there is still no need to pray A'oozobillah or Bismillah is wrong. The other statement that if Surah Baraat comes in the duration of you praying then pray A'oozubillah but not Bismillah is also wrong *[Bahar-e-Shariat]*. **Rule:** It is not good to finish the whole Quran in less than three days *[Alamgiri]*. **Rule:** When there is a Quran praying ceremony (Khatam) then it is better to pray 'Qul Huwallaho Ahad' three times. **Rule:** There is no harm in praying the Quran whilst lying down as long as the legs are folded and the mouth is open, also there is no harm in praying the Quran whilst walking and working as long as you are not distracted, otherwise it is Makrooh *[Guniya]*. **Rule:** When the Holy Quran is prayed loudly in a gathering then it is obligatory for all present to listen if the reason for the gathering is to pray the Quran. Otherwise if only one listens then it is sufficient regardless if the others are busy in their work *[Guniya, Fatawa-e-Razvia, Bahar-e-Shariat]*. **Rule:** If all the people in the gathering pray the Quran loudly then this is Haram. In an Urs or Fatiha, if all the people pray the Quran loudly then this is Haram. If there are a few people in a gathering then all should pray quietly *[Durr-e-*

Mukhtar, Bahar]. **Rule**: It is not allowed to pray the Quran in town centres and where people are working because if people do not listen then the sin will be upon the person praying. **Rule:** If while praying the Quran a religious leader, Sultan, king, an Islamic scholar, a spiritual leader etc walk into the room then you are allowed to stop and stand up for respect *[Guniya, Bahar-e-Shariat]*. **Rule:** If a person is praying the Quran incorrectly then it is Wajib for the person listening to correct them, but the condition is that there is no jealously or hatred in doing so *[Guniya, Bahar]*.

Respecting the Quran

Rule: It is better to pray the Holy Quran loudly as long as you do not disturb a person praying Namaz, or sleeping, or an ill person. **Rule:** It is not a good thing to write the Quran on walls or Mehrabs. **Rule:** It is very bad to learn the Quran off by heart and then forgetting it. Such a person will wake up blind and with leprosy on the day of judgement. **Rule:** You should not have your back towards the Holy Quran, or spread your legs around it, or raise your feet higher than it, or stand on a higher place whilst placing the Quran in a lower place. **Rule:** No book should be placed on top of the Quran whether it is a book of Fiqh or Hadith. **Rule:** If the Quran becomes very wet or torn and can no longer be used to pray from, then it should be wrapped and buried in a clean place, there should also be a coffin so that soil does not get on it. **Rule:** An old Quran that can no longer be of use should not be burnt but buried. **Rule:** A cloth should not be placed on top of the case that contains the Quran. **Rule:** If a person has left the Quran in their house for blessings and auspiciousness and does not pray it then there is no sin and because the intention is good one they will gain reward *[Qazi Khan]*.

JAMAAT - CONGREGATIONAL PRAYERS

There has been a lot of emphasis given to Jamaat and it carries a lot of reward, upto the extent that a Namaz prayed with Jamaat gains reward twenty seven times more than a Namaz prayed on it's own. **Rule:** Jamaat is Wajib for males and to miss it even once without cause is a sin and should be punished and for those who make a habit of missing Jamaat is a wrongdoer (Fasiq) and his statement for witnessing cannot be accepted and should be

severely punished. If his neighbours ignored the fact that he was missing Jamaat then they are also sinners.

What Namaz have the condition of Jamaat

Rule: For Friday prayers (Ju'ma) and Eid prayers, Jamaat is a condition and without Jamaat the Namaz cannot be prayed. **Rule:** The Tarawih Namaz is Sunnat-e-Kifayya, meaning if some people within an area performed it then the rest will not be responsible and if no-one prayed it in an area then all will have done a bad thing and would be responsible. **Rule:** Jamaat in the Witr prayer during the month of Ramadan is Mustahhab. **Rule:** Jamaat in Sunnat and Nafl Namaz is Makrooh and except for the month of Ramadan it is also Makrooh for Witr Namaz. **Rule:** If you are aware that if by washing the body parts three times in Wuzu, you will miss a Rakaat then it is better to only wash them once and obtain the Rakaat. If you are aware that by washing the Wuzu parts three times you will not miss a Rakaat but will miss the first Takbeer, then it is better to wash the parts three times *[Sagiri, Bahar-e-Shariat]*.

Jamaat Thania (Duplicate Jamaat)

Rule: If in an area there is a fixed Imam in a Mosque and after calling the Azaan and Iqamat and praying the Sunnats, the Imam has then lead the Jamaat prayers, then to pray that Namaz again standing a different Jamaat is Makrooh after calling the Azaan and Iqamat again. If however, the second Jamaat is prayed without calling another Azaan then there is no problem as long as it is prayed slightly away from the Mehrab. If the first Jamaat was prayed without an Azaan or with a quiet Azaan or by other non-regular people then the Jamaat is to be called again and this second Jamaat is not Jamaat Thania. *[Durr-e-Mukhtar, Radd-ul-Mohtar]*.

What Reasons allow the Jamaat to be missed

Rule: The following reasons can be used to miss Jamaat;

- Such an illness that it would be very difficult to go to the Mosque
- The weather is very cold or very cloudy, or very windy
- You have a bad urge of excretion, urination or releasing wind

- You are scared of an aggressor
- You are scared that you will miss your group
- You are blind or disabled
- You are so old that it is very difficult to go to the Mosque
- You are afraid that your possession or food will be destroyed
- A person who is poor and owes money and is scared of bumping into the lender
- You are looking after an ill person and if you leave them they will have difficulty or be afraid.

All the above are causes that allow you to miss Jamaat. **Rule:** Women are not allowed to attend any Jamaat, not day Namaz or night Namaz, or Ju'ma and Eid, whether she is young or old. The same rule applies for women attending lectures, i.e. they are not allowed to attend *[Durr-e-Mukhtar, Bahar-e-Shariat]*.

Where does a single Muqtadee stand?

Rule: A single male Muqtadee, even if he is a child should stand on the right side and parallel with the Imam. It is Makrooh for a single Muqtadee to stand on the Imam's left side or behind the Imam. If there are two Muqtadees then they should stand behind the Imam, to parallel with the Imam is Makrooh-e-Tanzihi. If there are more than two Muqtadees then it is Makrooh-e-Tahrimi to stand parallel with the Imam *[Durr-e-Mukhtar, Bahar]*. **Rule:** One person was stood in line with the Imam and then another person joined then the Imam should go forward and the person that has joined the Jamaat should stand next to the present Muqtadee. If the Imam cannot move forward then the Muqtadee should move backwards or the person arriving should pull the Muqtadee back. However, if there is only one Muqtadee then it is better if he comes back and if there are two then it is better for the Imam to move forward.

Rules of rows (Saff)

Rule: The rows should be straight and the people should be joined alongside each other. There should not be a gap between the people in the rows and the shoulders should be level and the Imam should be in the front in the middle. **Rule:** It is better to stand in the

first row and close to the Imam. However, in the Jananza Namaz it is better to stand in the back row *[Durr-e-Mukhtar]*. **Rule:** The Muqtadee should say the Takbeer-e-Tahrima with or after the Imam. If the Muqtadee said the word 'Allah' with the Imam and 'Akbar' before the Imam then the Namaz will not count. **Rule:** The Muqtadee cannot pray the Quran in any Namaz, not when the Imam prays loudly or quietly because whatever the Imam prays is sufficient for the Muqtadee *[Hidaya etc.]*. **Rule:** The method of the rows should be that the men are in the front rows then children then finally women *[Hidaya]*.

Who should be an Imam?

Rule: The Imam should be a Muslim, male, sane, adult, one who knows the rules of Namaz and a non Ma'zoor (has no illness). If any of the above six aspects are not found in an Imam then the Namaz will not count behind him. **Rule:** A Ma'zoor can be an Imam for a Muqtadee with the same illness or worse than him. If however, both the Imam and Muqtadee have two different types of illnesses e.g. one suffers from releasing wind and the other suffers from droplets of urine then they cannot be an Imam for each other *[Alamgiri, Radd-ul-Mohtar]*. **Rule:** A person with a Tayammum can be an Imam for a person with Wuzu *[Hidaya etc.]*. **Rule:** A person who performs Masah over leather socks can be an Imam for a person washing his feet *[Hidaya etc.]*. **Rule:** A person who prays Namaz standing can be a Muqtadee of a person who prays Namaz seated *[Hidaya]*. **Rule:** The person who performs Rukooh and Sijdah cannot pray behind a person who prays by action only. However, if both the Imam and Muqtadee both pray with actions then they can follow each other *[Hidaya]*. **Rule:** A naked person cannot be an Imam of a person who has covered his body *[Hidaya]*.

Order of praying Namaz behind a person with wrong beliefs

Rule: To make a 'Bud Mazhab' (person with corrupt beliefs) whose beliefs have not gone outside the folds of Islam is a sin and to pray a Namaz behind him would make the Namaz Makrooh-e-Tahrimi and would have to be repeated as this would be Wajib *[Durr-e-Mukhtar, Radd-ul-Mohtar, Alamgiri]*. **Rule:** To make an open wrongdoer (Fasiq Mu'allin) such as a person who drinks alcohol, gambles, adulterer, one who obtains interest money, one who tells

tales etc. those who commit big sins, an Imam, is a sin and Namaz behind them would be Makrooh-e-Tahrimi. To repeat it is Wajib *[Radd-ul-Mohtar Durr-e-Mukhtar etc.]* **Rule:** Namaz behind those Bad Mazhabs whose beliefs have gone out of the folds of Islam such as Rafzi (Shiites, even if they only reject the fact of Hazrat Abubakr being a Caliph or a Sahhabi or insults the Shaikhain Radi Allahu Ta'ala Anhuma), those who believe that the Holy Quran is man made, those who reject intercession or seeing Allah on the day of Hashr, or the punishment of the grave or the existence of Kiraman Katibeen cannot be performed *[Alamgiri, Guniya]*. There is an even more stricter rule for those who call themselves Muslims and in fact follow the Sunnats but still reject some important beliefs of religion (Zarooriyat-e-Deen) and insult Allah and His Prophet or at least believe those who insult, as Muslims, Namaz behind these is also strictly not allowed.

Order of following a Fasiq

Rule: Following a Fasiq is not allowed except for in Ju'ma as there is no alternative for this, for all the other Namaz if there are other Mosques in the vicinity then you should go. If there are other nearby Mosques that perform the Ju'ma prayers then you should go there *[Guniya, Radd-ul-Mohtar, Fatahul Qadir]*. **Rule:** For the Imam to stand alone on a higher platform is Makrooh, if the height is small then it is Makrooh Tanzihi and if the height is big the it is Makrooh Tahrimi [*Durr-e-Mukhtar etc.]*. **Rule:** If the Imam is in a lower place and the Muqtadees in a higher place it is also Makrooh and is against the Sunnat *[Durr-e-Mukhtar etc.]*. **Rule:** A Masbook when finishing his missed Rakaats is a Munfarid.

Definition of a Masbook

Rule: A Masbook is a person who joins in the Jamaat after the Imam has already prayed some Rakaats and he remains with the Jamaat until the end of the Namaz. A Munfarid is a person who prays the Namaz on his own and not with Jamaat. **Rule**: If a Masbook found the Imam in the Qaidah then he should say Allah-o-Akbar whilst standing and fold his arms like normal in Qayam, then whilst saying Allah-o-Akbar he should sit down and join the Jamaat. If he found them in Rukooh or Sijdah then he should do the same by performing Takbeer-e-Tahrima and then join the Jamaat, if he however, when saying the first Allah-o-Akbar bent too far as if

already nearly in Rukooh then the Namaz will not count. **Rule:** If the Masbook joined the Jamaat for a four Rakaat Namaz in the fourth Rakaat then after the Imam has performed the Salaam he should stand up. He should then pray one Rakaat with Alhamdo and Surat and then sit down and perform Qaidah. He should then stand back up and pray Alhamdo and Surat in this Rakaat and then perform another Rakaat and pray only Alhamdo and then go into the last Qaidah and finish the Namaz as normal. Meaning except for the Qaidah with the Imam he should perform two more Qaidahs. The first Qaidah should be made after one Rakaat and the other Qaidah after two more Rakaats. **Rule:** If the Masbook joins the Maghrib Namaz in the third Rakaat then after the Imam has performed Salaam he should stand up and pray Alhamdo and a Surat and then perform Rukooh and Sijdah and then perform a Qaidah. He should then stand back up and pray another Rakaat with Alhamdo and Surat and then perform Rukooh and Sijdah and then perform the last Qaidah and finish the Namaz as normal. Meaning in both the Rakaats you have to perform a Qaidah and you have to pray Alhamdo and a Surat so in this situation there has been two additional Qaidahs after the Imam has performed Salaam. **Rule:** If you have joined the Jamaat in the third Rakaat of a four Rakaat Namaz then after the Imam has performed Salaam pray two Rakaats and in both Rakaats you must pray Alhamdo and a Surat and then perform the last Qaidah and finish the Namaz as usual. **Rule:** If you have missed the first Rakaat then after the Imam has performed Salaam pray one Rakaat with Alhamdo and a Surat. **Rule:** If the Masbook performed Salaam with the Imam by mistake then the Namaz has not gone but he should stand up and finish his Namaz. If he performed the Salaam with the Imam exactly at the same time then no Sijdah-e-Sahoo is necessary and if the Salaam was performed after the Imaam then Sijdah-e-Sahoo is Wajib. If the Masbook performed the Salaam with the Imam deliberately thinking that he should perform the Salaam with the Imam then his Namaz has become void and he will have to pray it again *[Durr-e-Mukhtar, Radd-ul-Mohtar]*.

When you should break a Farz Namaz and join the Jamaat

Rule: Someone started a four Rakaat Farz Namaz alone and he had not yet performed the Sijdah of the first Rakaat and a group next to him started the Namaz with Jamaat, then he should break his Namaz and join the Namaz. Also for Fajr and Maghrib even if he has performed the Sijdah for the first Rakaat, he should still

break the Namaz and join the Jamaat. **Rule:** If in the four Rakaat Namaz he has performed a Sijdah for the first Rakaat then he should not break the Namaz but pray two Rakaats and then finish the Namaz after the second Rakaat, and then he should join the Jamaat. **Rule:** If he has prayed three Rakaats then he cannot break the Namaz but he should finish his Namaz alone and then he can join the Jamaat with the intention of praying a Nafl Namaz. He however, cannot join the Jamaat with the intention of Nafl after Asr Namaz because you cannot pray a Nafl after Asr Namaz. **Rule:** In a four Rakaat Namaz you had not performed the Sijdah for the third Rakaat then you should break the Namaz and join the Jamaat. **Rule:** If you want to break the Namaz then there is no need to sit down but whilst standing up make the intention to break it and perform Salaam to one side. **Rule:** If you started a Nafl, Sunnat or a Qaza Namaz and a Jamaat started then do not break the Namaz but join the Jamaat after finishing your Namaz. If you started a Nafl Namaz with the intention of four Rakaats and had only prayed one or two then finish two Rakaats and join the Jamaat. If you are in the third Rakaat then finish the Namaz and then join the Jamaat. **Rule:** To join the Jamaat you can only break the Namaz when the Jamaat is being started where you are praying. If you are praying in the home and the Jamaat has started at the Mosque or you are praying in one Mosque and a Jamaat has started in another Mosque then you cannot break the Namaz to join that Jamaat. Even if you have not performed the Sijdah of the first Rakaat you still cannot break the Namaz *[Radd-ul-Mohtar]*. **Rule:** It is obligatory for the Muqtadee to follow the Imam for the obligatory actions of the Namaz, meaning, if the Muqtadee performed an obligatory action before the Imam and did not do at the same time or after the Imam then the Namaz will become void. For example, the Muqtadee went into the Sijdah before the Imam and the Imam had not yet gone into Sijdah and the Muqtadee lifted his head from Sijdah then his Namaz will become void unless he repeats that Sijdah after the Imam. Then his Namaz will not become void *[Durr-e-Mukhtar, Radd-ul-Mohtar]*. **Rule:** If the Muqtadee performed the Sijdah before the Imam but the Imam went into the Sijdah before the Muqtadee lifted his head, then the Sijdah will count but to do this is Haram *[Alamgiri]*. **Rule:** It is Makrooh-e-Tanzihi for a Muqtadee to stand at the back on his own if there is space in the rows in front. If there is no space available then there is no problem, however, if he can, he should pull someone from in front backwards so that he can stand adjacent to each other. He must remember that the person he is pulling back is aware of this rule, otherwise he might break his

Namaz *[Alamgiri]*. If necessary then he should make an indication and if the other person does not come back to the last row then it won't be Makrooh to pray alone in the last row *[Fatahul Qadir, Bahar-e-Shariat]*.

Method of starting a Jamaat

The Jamaat should be set up as follows; when the Mustahhab time for Namaz arrives then the Azaan should be called. The people should then attend the Mosque or where the Namaz is going to take place with Wuzu and if they have not prayed the Sunnats at home then they should pray them and then sit down ready in rows and the Imam should sit in his place. The Mu'azzin should then call the Iqamat. When he reaches 'Hayya Alal Falaah' all the people and the Imam should stand up. Just before 'Qad Qamatis Salaat' the Imam should make the intention and say Allaho-Akbar and start the Namaz. The Muqtadees should follow the Imam and say Allaho-Akbar and pray Thana. Then the Muqtadees should remain quiet and the Imam should continue and when the Imam goes into Rukooh and Sijdah the Muqtadees should follow and complete the Namaz with the Imam. Except for Alhamdo and a Surat, the Muqtadees should pray everything that is prayed in Namaz. If someone comes after some Rakaats have already been prayed, then he should make the intention and join the Jamaat. At the end when the Imam performs Salaam he should not perform Salaam but stand up and finish the Rakaats off that he missed and then performs Salaam and finishes the Namaz. After the Salaam the Imam should turn to his right or left side and face the Muqtadees and raise his hands in front of his chest and perform Dua and the Muqtadees should also perform Dua. After the Dua they should move from their place and pray the Sunnats etc. **Rule:** The Imam should say the Takbeer-e-Tahrima before 'Qad Qamatis Salaat' and the Muqtadees should say it after the Imam *[Alamgiri]*.

Actions that break the Namaz

Rule: Speaking nullifies the Namaz, meaning to speak in Namaz would break the Namaz whether it was done purposely or by mistake one half of a word or more. **Rule:** Speech that breaks the Namaz is when the voice is loud enough so that you can hear it yourself even if it makes no sense. **Rule:** If you greet someone even by mistake the Namaz will break whether you have only got to say 'Assalam' and have not had the chance to say 'Alaikum'. **Rule:**

If you reply to someone by voice then the Namaz will break and if you make an indication by hand or head then this is Makrooh *[Durr-e-Mukhtar, Alamgiri]*. **Rule:** If you sneeze in Namaz then do not say 'Alhamdolillah', if however, you do the Namaz will not break *[Alamgiri]*. **Rule:** If you say 'Alhamdolillah' in reply to hearing good news or when hearing bad news 'Inna Lillahe Wa inna Ilaihi Ra'ji'oon' or when you are shocked 'Subhanallah' or 'Allaho Akbar' then the Namaz will break. If the words are not said in reply to the news then the Namaz will not break. **Rule:** When clearing the throat and two words are said such as 'Akh too' and there is not a real necessity then the Namaz will break. If there is a real need such as for a health reason or you needed to clear your throat because when praying the Quran you had difficulty, or you needed to inform the Imam of a mistake, or you needed to make someone aware that you were praying the Namaz then the Namaz will not break. **Rule:** If the Muqtadee corrected someone except for his Imam by saying a verse of the Quran then the Namaz will break. **Rule:** If the Imam took a correction off anyone except for his Muqtadees then the Namaz will break. **Rule:** If someone due to pain or difficulty said 'aah' 'ooh' 'oof' 'tuf' or cried out loudly and a sound was heard then the Namaz will break. If someone cried and no sound was heard only tears dropped then the Namaz will not break *[Alamgiri, Radd-ul-Mohtar]*. If from an ill person the words 'aah' 'ooh' 'tuf' came out without his control then the Namaz will not break. In the same way the words that come out when sneezing, coughing and yawning which are without control does not break the Namaz *[Durr-e-Mukhtar]*. **Rule:** If when blowing, no noise is made then this is the same as breathing and the Namaz does not break but to do this on purpose is Makrooh, and if by blowing, two words are said such as 'oof' 'tuf' then the Namaz will break *[Guniya]*. **Rule:** If when praying the Quran you physically read it whilst in Namaz or read it off the Mehrab will break the Namaz. If you are praying the Quran off by heart and your view went on the Mehrab or somewhere where the Quran was written then the Namaz will not break *[Durr-e-Mukhtar]*. **Rule:** If you perform Amal-e-Kasir and are not part of Namaz or done to correct the Namaz, then the Namaz will break. Amal-e-Qalil will not break the Namaz. Amar-e-Kasir is an act whereby if someone from far looked at the person praying Namaz, they would be certain that he is not in Namaz or they have a definite doubt that they are in Namaz and this would break the Namaz. Amal-e-Qalil is when a person from far has doubt whether he is in Namaz or not, then this would not break the Namaz. **Rule:**

If you wore a top or trousers or a 'Tehband' whilst in Namaz then the Namaz will break. **Rule:** To eat or drink in Namaz will break the Namaz. Whether it is large in quantity or small. Whether it was eaten by mistake or deliberately upto the extent that if an item the size of linseed was swallowed without even chewing it or a drop of water fell into the mouth and you swallowed it, then the Namaz will break. **Rule:** Death, insanity, unconsciousness, all will break the Namaz. If you wake up before the time has passed then perform the Ada Namaz again, and if you wake up after the time of Namaz then perform Qaza, as long as it is within twenty-four hours meaning before the time of six Namaz has passed. If you regain consciousness or sanity after six Namaz has passed then the Qaza is not Wajib *[Alamgiri, Durr-e-Mukhtar, Radd-ul-Mohtar]*. **Rule:** If you broke your Wuzu deliberately or for some reason a bath became obligatory, then the Namaz will break. **Rule:** If you missed an obligatory aspect of Namaz and did not perform it in that Namaz then the Namaz will break. **Rule:** If you missed a condition of Namaz without cause, then the Namaz will break. **Rule:** If after the last Qaidah you remembered that you had to perform a Sijdah for that Namaz or a Sijdah for Tilaawat and you performed that and then did not repeat the last Qaidah, then the Namaz will break. **Rule:** If you performed an act whilst you were sleeping in Namaz and then you woke up again and did not perform that act again, then the Namaz will not count.

When can you kill a snake or scorpion whilst in Namaz

Rule: The Namaz will not break by killing a snake or scorpion as long as you do not have to move more than three steps or hit more than three strikes. If you have to move more than three steps or have to make more than three strikes then the Namaz will break. **Rule:** You have the permission to kill a snake or scorpion whilst praying Namaz even if it breaks the Namaz. **Rule:** It is only a good thing to kill a snake or scorpion when it comes in front of you and you are afraid it might bite you. If you are sure it will not harm you then it is Makrooh *[Alamgiri]*. **Rule:** By scratching three times in one act breaks the Namaz. Meaning if you scratch and then replace your hand, you scratch again and replace your hand and you scratch again and replace your hand then your Namaz will break. If you move your hand once and scratch many times then this would be regarded, as scratching just once and therefore the Namaz will not break *[Alamgiri, Guniya]*. **Rule:** Whilst in the Takbeers you

mispronounced the words Allah-o-Akbar by saying Aallah or Aakbar or Akbaar, then in all these situations the Namaz will break. If you mispronounced Allah-o-Akbar in the Takbeer-e-Tahrima then the Namaz would not start *[Durr-e-Mukhtar etc.]*. Whilst praying the Quran you make such a mistake whereby the meaning would change then the Namaz will break. **Rule:** If someone crosses in front of a Namazee then whether it be an animal or a person the Namaz does not break. However, the person crossing will have caused a big sin. If the person was aware of how much of a sin this is then he would wait a hundred years stood still rather than crossing, in fact he would rather be buried there than cross the Namazee. **Rule:** If a person crosses a Namazee in a field and leaves a space of three feet distance (From the place where he performs Sijdah) then there is no harm, however, he cannot do this in a house or Mosque. **Rule:** If there is an object in front of the Namazee then you can cross the Namazee with the object in between.

Definition of an object

An object is such an item that will cause an obstruction. **Rule:** An object should be at least one arm's length in height and one finger in width and a maximum of three arm lengths in height *[Durr-e-Mukhtar, Radd-ul-Mohtar]*. **Rule:** It is better to put the object in line with the right eyebrow.

What should the object be made of

The object can be of a tree, human or animal *[Guniya]*. **Rule:** The object for an Imam is sufficient for the Muqtadee, meaning if someone crossed a Muqtadee and not the Imam but an object was placed in front of the Imam then there is no harm *[Radd-ul-Mohtar]*. If a Namazee wanted to stop someone crossing him then he should say 'Subhanallah' loudly or start praying the Quran loudly. Or he should put his hand out but he must be aware that he does not do it too many times otherwise it would end up being Amal-e-Kasir and therefore the Namaz would break *[Durr-e-Mukhtar, Radd-ul-Mohtar]*.

THE MAKROOHATS OF NAMAZ

To play with the clothes, body or beard is Makrooh-e-Tahrimi.

To fold your clothing. To lift your clothing up from the front or behind when going into Sijdah even if it is getting in the way it is Makrooh-e-Tahrimi, if it is not getting in the way then it is even more Makrooh.

To hang a piece of clothing whereby both ends are hanging, like from the head or shoulders, such as a scarf etc. then this is Makrooh-e-Tahrimi.

If you did not put your arms through the sleeves and just let them hang, then this is Makrooh-e-Tahrimi. *[Durr-e-Mukhtar].*

The order of hanging clothes in Namaz

Rule: To put a handkerchief on the shoulder whereby one end is hanging in front and the other hanging at the back is Makrooh-e-Tahrimi. **Rule:** To wear a shawl or blanket whereby both ends are hanging down from each shoulder is not allowed and is Makrooh-e-Tahrimi. However, if one end is hanging from one shoulder and the other is wrapped round the body and goes back over the shoulder, then there is no harm *[Durr-e-Mukhtar, Radd-ul-Mohtar].* **Rule:** To fold a piece of clothing (sleeves or trouser leg) upwards or inwards is Makrooh-e-Tahrimi, whether it was done before praying Namaz or whilst in Namaz *[Durr-e-Mukhtar].* **Rule:** For a male to pray Namaz whilst having the hair tied in a knot is Makrooh-e-Tahrimi, and if he does this whilst praying Namaz then the Namaz will break. **Rule:** To move stones whilst praying Namaz is Makrooh-e-Tahrimi. However, if you cannot perform the Sijdah as per the Sunnat then it is Sunnat to move them once. If you cannot perform the Wajib aspects of the Sijdah then it is Wajib to move them as many times necessary to perform the Sijdah properly *[Durr-e-Mukhtar, Radd-ul-Mohtar].* **Rule:** To interlock the fingers meaning to insert one hand's fingers into another hand's fingers is Makrooh-e-Tahrimi *[Durr-e-Mukhtar etc],* to do this whilst going to Namaz or whilst waiting for Namaz is also Makrooh. **Rule:** To put your hands on your hips is Makrooh-e-Tahrimi and you should not do this outside of Namaz *[Durr-e-Mukhtar].* **Rule:** To move your head from one side to another is Makrooh-e-Tahrimi, even if it is only a small movement. If you do not move your head but just your eyeballs and is without

reason then it is Makrooh-e-Tanzihi. If however, you look for a reason to ensure your safety etc. then there is no harm. To look upto the sky is Makrooh-e-Tahrimi. **Rule:** To sit between Tashahhud and Sijdah like a dog (meaning to join the knees with the chest and to lay the arms flat on the ground) and for men to lay their arms flat when performing Sijdah is Makrooh-e-Tahrimi. **Rule:** To wrap yourself inside your clothes or a blanket whereby your hands cannot be seen is Makrooh-e-Tahrimi. Also to do this outside of Namaz is also Makrooh and in a place of danger it is forbidden. To hide your mouth and face is also Makrooh-e-Tahrimi. To pray Namaz whilst someone is sat in front of you facing you is Makrooh-e-Tahrimi.

What is Makrooh-e-Tahrimi ?

Rule: To cough without reason or to yawn without reason is Makrooh-e-Tahrimi. If you yawn naturally then there is no harm but you should try and stop it and if you cannot then you should bite your lips. If you still cannot then cover your mouth with your hand, whilst in Qayam use your right hand and in all other position use your left. **Rule:** To pray Namaz with only your trousers or 'Tehband' on and there is another blanket on top available then it is Makrooh-e-Tahrimi, and if you have no other clothing available then there is no harm. **Rule:** To delay in the Namaz because you are waiting for someone to join you is Makrooh-e-Tahrimi. If you are delaying it so that they can join the Namaz then it is all right as long as it is no longer than saying 'Subhanallah' twice *[Alamgiri]*. **Rule:** To pray Namaz with a grave in front and nothing in between is Makrooh-e-Tahrimi *[Durr-e-Mukhtar, Alamgiri]*.

To pray Namaz on someone else's land

Rule: If the land has been stolen or a field where crops are going or a ploughed field then to pray Namaz there is Makrooh-e-Tahrimi *[Durr-e-Mukhtar, Radd-ul-Mohtar]*. **Rule:** In a cemetery where a place is allocated for Namaz and is does not contain a grave then to pray their is no problem. The problem is when there is a grave in front of where you are praying Namaz and there is no object in between. Otherwise if there is a grave on your left, right or behind or there is a grave in front but there is an object in between you and the grave then there is no harm in praying Namaz there *[Alamgiri, Guniya, Qazi Khan]*.

To enter a place of worship for Infidels

Rule: To pray Namaz in an Infidel's place of worship is Makrooh-e-Tahrimi because it is a place for the devil. In fact you are not allowed to go inside them.

Order of praying Namaz wearing clothes inside out

Rule: To wear clothes inside out or to cover yourself with them (with them inside out) is Makrooh-e-Tahrimi. Also to wear a coat and not to tie the belt or to wear a jacket and not to fasten the buttons is Makooh. If you are not wearing anything underneath and therefore your chest is left uncovered then it is Makrooh-e-Tahrimi and if you are wearing something underneath it is Makrooh-e-Tanzihi *[Bahar-e-Shariat]*.

Rule of photography

Rule: To wear a piece of clothing with a photograph on it of a living being will make the Namaz Makrooh-e-Tahrimi. Except for Namaz to wear such clothes is not allowed. **Rule:** If a photograph is over the head or hung on the wall or is where you are performing a Sijdah, then Namaz will be Makrooh-e-Tahrimi. In the same way if a photograph is on the left or right side of the Namazee then the Namaz will be Makrooh-e-Tahrimi, if it is behind him then it is still Makrooh but less than it being on either side. **Rule:** If the photograph is on the ground and you are not performing Sijdah on it then there is no harm *[Hidaya, Fatahul Qadir]*. **Rule:** If the photograph is not of a living being such as, mountain, stream, flowers, building etc. then there is no harm *[Fatahul Qadir]*. If a photograph is enclosed in a bag or in your pocket then there is no harm in Namaz *[Durr-e-Mukhtar]*. **Rule:** If you are wearing a piece of clothing containing a photograph on it and you wear another piece on top without a photo on it and it also covers the photo then there is no harm in the Namaz *[Radd-ul-Mohtar]*. **Rule:** If a photograph is in a position of disrespect such as, on the floor where you take off your shoes or you clean your shoes on it or walk over it then there is no harm. As long as it is not on the ground where you perform Sijdah then there is no harm even if it is in the house *[Durr-e-Mukhtar]*. **Rule:** If the photograph is so small that when looking at it standing up you cannot differentiate the body parts on the photograph then by having it on the right, left, front or behind the Namazee, it will not make the Namaz Makrooh. **Rule:** If the whole

of the face has been destroyed on the photo then there is no harm *[Hidaya, etc.]* **Rule:** The rules above are for when praying Namaz. As far as keeping a photo, it has been quoted in the Hadith that if there is a photo or a dog in the house then the angels of mercy do not enter it. This is relating to a photo that has not been kept as a form of disrespect or when looking at it you can differentiate the body parts, otherwise it is all right *[Fatahul Qadir]*. **Rule:** To make or have made a photo is Haram, whether it is hand or machine made the order is the same.

Makrooh-e-Tanzihi

Rule: In Sijdah or Rukooh, to say the Tasbeeh less than three times is Makrooh-e-Tanzihi. If however, you do this because there isn't enough time or you are going to miss the train, then there is no problem. **Rule:** To pray Namaz in your working clothes is Makrooh-e-Tanzihi. If however, no other clothes are available then there is no harm.

Praying Namaz with the head uncovered

Rule: To pray Namaz with the head uncovered due to idleness, meaning by wearing a topi you feel pressure or feel hot, then it is Makrooh-e-Tanzihi. If you don't wear a topi or an Amama (turban) because you feel that the Namaz is not worth and you hold no value of Namaz then this is Kufr. If you do not wear a hat so that you can concentrate on the Namaz and gain more satisfaction then it is Mustahhab *[Durr-e-Mukhtar, Radd-ul-Mohtar, Bahar]*. **Rule:** If the topi falls off in Namaz then to lift it up and put it back on is better as long as Amal Kasir does not occur (e.g. lifting it using both hands). If the topi has to be lifted a few times then it is better to leave and if by lifting it will cause distraction to your concentration then it is better to leave it *[Durr-e-Mukhtar, Radd-ul-Mohtar]*. **Rule:** To remove grass or sand which is stuck on the forehead is Makrooh if it is not causing a problem in praying the Namaz. If you remove it due to pride then it is Makrooh-e-Tahrimi. If it is causing a problem or distraction when praying Namaz then you can remove it. To remove it after Namaz is no problem but in fact should be removed so that it would not create a feeling of pretence *[Alamgiri]*. In the same way if necessary it is allowed to wipe off the sweat from the forehead and all actions of Amal Qalil are allowed if it is better for the praying of Namaz, any action that has no benefit to Namaz is

Makrooh *[Alamgiri]*. **Rule:** If your nose is running in Namaz, then it is better to wipe it than to let the water drip on the floor, and if you are in the Mosque then to wipe it is necessary *[Alamgiri]*. **Rule:** To sit with your legs folded in Namaz is Makrooh if there is no need, and if there is a necessity then there is no problem and to sit like this outside Namaz is no problem *[Durr-e-Mukhtar]*. When going into the Sijdah to touch the floor with your hand before the knees touch the ground and when coming up from Sijdah the knees to be lifted before the hands is Makrooh if there is no necessity. **Rule:** It is Makrooh to have your head higher or lower than the back when in Rukooh *[Guniya]*. **Rule:** It is Makrooh when standing, to lift your legs at different times. **Rule:** If a mosquito or lice are causing you difficulty then there is no harm in killing them as long as Amal-e-Kasir is not done *[Guniya, Bahar]*.

Praying Namaz on the Mosque's roof is Makrooh

Rule: It is Makrooh to pray Namaz on the Mosque's roof *[Alamgiri]*. **Rule**: If someone is sat or stood up and is talking, there is no harm in praying Namaz behind him as long as your Namaz is not distracted or your attention is not disturbed. Also there is no harm in praying Namaz behind the Holy Quran or a sword or someone sleeping and it is not Makrooh *[Durr-e-Mukhtar, Radd-ul-Mohtar]*.

Fire in front of a Namazee

Rule: There is a problem by having fire in front of a Namazee and there is no problem by having a candle or light in front *[Alamgiri]*. **Rule:** To wave away with the hand a mosquito or fly without cause is Makrooh *[Alamgiri]*. **Rule:** To pray Namaz in front of anything that causes distraction to the heart is Makrooh such as jewellery etc.

Rule: To run because of Namaz is Makrooh *[Radd-ul-Mohtar]*.

To break Namaz in difficulty

Situations when you are allowed to break Namaz;

Someone who is in difficulty is asking for help and is calling this Namazee. Someone is drowning or will catch fire, a blind person will fall in a ditch or a person is going to fall in a well, in all these situations to break the Namaz is Wajib when this Namazee has the

power to help him *[Durr-e-Mukhtar, Radd-ul-Mohtar].* **Rule:** If you are feeling the need to go to the toilet or you have seen enough impurity on your clothes that is allowed or the Namazee has been touched by a unknown woman, then in all three situations it is better to break the Namaz. This is as long as the time of Jamaat time is not passing, and if you have an urge to go to the toilet then it is allowed to miss the Jamaat time, but you must not let the Namaz time pass *[Radd-ul-Mohtar].* **Rule:** To break Namaz is allowed in order to kill a snake or an animal that will harm you and you are sure that it will. **Rule:** It is allowed to break Namaz in order to chase after an animal that has ran away or there is a threat that a wolf will harm your goats.

To break Namaz so that you can stay away from trouble

Rule: It is allowed to break Namaz if there is going to be a loss of more than one Dirham in value (approx. 30p) to yourself or someone else. For example, your milk that is boiling will over-boil or the cooking of meat will burn or a crow etc will fly off with your food, then in these situations it is allowed to break Namaz *[Durr-e-Mukhtar, Alamgiri].* **Rule:** If you are praying a Nafl Namaz and your mother, father, granddad or grandmother calls you but they are not aware that you are in Namaz, then you should break the Namaz and answer them *[Durr-e-Mukhtar, Radd-ul-Mohtar].*

RULES OF A MOSQUE

Close to Allah the best place is the Mosque and the worst is the town centre (shopping areas).

Dua of going into the Mosque

When you enter a Mosque, first pray the Durood Sharif and then pray this Dua **'Rabbigh Firli Zunubi Waftahli Abwaaba Rahmatik'** and when coming out of the Mosque first pray the Durood Sharif and then pray this Dua **'Rabbigh Firli Zunubi Waftahli Abwaaba Fadlik'**

Rule: Pointing the soles of your feet towards the Qibla is Makrooh, whether you do it when sleeping or when you are awake. The same rule applies for small children and that it is Makrooh to have their feet pointing towards Qibla and the person who has laid them down will obtain the sin. **Rule:** It is Haram to cause litter or any other sort of dirtiness on the Mosque's roof, you must respect the roof of the Mosque as you would respect the Mosque itself *[Guniya]*. **Rule:** To climb on the roof of the Mosque without reason is Makrooh *[Durr-e-Mukhtar, Radd-ul-Mohtar]*. **Rule:** To make the Mosque an access-way, meaning to go through it to get to the other side of the road etc. is not allowed. If you make a habit of this then you will become a wrongdoer (Fasiq). If someone goes in the Mosque with this intention then regrets it he must either come out of a different door than the one he intended to come out from or pray Namaz there and then come out. Or if he has not performed Wuzu then he can come out of the door he went in from *[Durr-e-Mukhtar, Radd-ul-Mohtar]*. **Rule:** You are not allowed to urinate in a container or obtain blood in the Mosque. **Rule:** To take a child or a mentally ill person into the Mosque when you are in doubt that they might cause excretion or urinate then it is Haram and if not then it is Makrooh. **Rule:** To write the Quran on walls of the Mosque or on the Mehrab is not a good thing. This is because there is the possibility that the words might drop off and hence will be abused. For the same reason of disrespect to write the Quran on a pillow, on the ground, on the bed or tablecloth or even on the prayer mat is not allowed *[Alamgiri, Bahar]*. **Rule:** To perform Wuzu inside the Mosque (Jamaat Khana) or to spit, clean your nose or put dirt on the walls of the Mosque or on the carpet or underneath the carpet is forbidden. If you have a need to spit or clean your nose the use a handkerchief *[Alamgiri]*. To burn impure oil or use an impure substance in the Mosque is forbidden. **Rule:** If a place within the Mosque has been designated from when the Mosque was built as an area to perform Wuzu then you can do so. You can also do Wuzu using a container but the condition is that you be very careful that splashes do not enter the Mosque *[Alamgiri]*. After Wuzu to shake off the water from your hands or face in the Mosque is forbidden *[Bahar]*. **Rule:** Make sure that you do not put the dirt swept from the Mosque in a place where it is open to disrespect. **Rule:** It is not allowed to plant trees in the Mosque, however, if the ground is damp and therefore needs a tree to be planted there or the pillars are weak and require additional support then it is allowable to plant trees in the Mosque *[Alamgiri etc.]*. **Rule:** To

ensure that the rules of the Mosque are adhered to, you are allowed to build a room or partition inside the Mosque *[Alamgiri]*. **Rule:** It is Haram to beg inside the Mosque and to give a beggar some money is also not allowed *[Muslim etc.]*. It is not allowed to go inside the Mosque after eating or putting on a substance that gives off a foul stench. **Rule:** You are not allowed to go inside the Mosque after eating raw garlic or an onion until the smell disappears. The same rule applies to all those items that smell and the Mosque should be protected from it until the smell goes. In the same way if an ill person has applied ointment or medication that has a bad smell should not be allowed in the Mosque. Neither should a person who suffers from a disease such as leprosy or skin disease etc. A person who has a habit of using bad language or has an abusive manner should also be prevented from going into the Mosque *[Durr-e-Mukhtar, Radd-ul-Mohtar, Bahar]*. It is not allowed to talk inside the Mosque about unnecessary things and neither is speaking in a loud voice *[Durr-e-Mukhtar, Sagiri]*. **Rule:** For the cleanliness of the Mosque you are allowed to clean out the nest of a pigeon or bat etc *[Durr-e-Mukhtar, Bahar]*. **Rule:** It is better to pray Namaz in the village or local Mosque than to pray in the Jamia (Central) Mosque. Even if the Jamaat is small, in fact if there is no Jamaat performed in the local Mosque then perform Azaan and pray Namaz alone as this is better than to pray in the Jamia Mosque *[Sagiri etc.]*.

WITR NAMAZ

The Namaz of Witr is Wajib and if for some reason it has not been prayed during it's allocated time then it's Qaza is also Wajib *[Alamgiri, Hidaya]*. Witr Namaz contains three Rakaat to be performed with one Salaam, the same as the Maghrib Namaz. The first Qaidah is Wajib, meaning after two Rakaats you must sit down and only pray Attahiyat and then stand back up and pray Alhamdo and a Surat and then lift both hands upto the ear lobes and whilst saying Allaho Akbar fold them again and pray 'Dua-e-Kunoot'. After praying Dua-e-Kunoot perform Rukooh and finish the Namaz as normal. **Rule:** It is Wajib to pray Dua-e-Kunoot and it is not Wajib to pray any specific Dua, however, it is better to pray those Duas that have been mentioned in the Hadiths. The most common one is as follows;

"Allahumma Inna Nasta'inuka Wa Nastaghfiruka Wa Nu'Minu Beka Wana Tawwakkalu Alaika Wanusni Alaikal Khair Wa Nashkuruka Walaa Nakfuruka Wa Nakhla'u Wanatruku Mayyaf Jhuruka Allahumma iyyakana'budu Walaka Nusalli Wanasjudu Wa ilaka Nas'aa Wanahfidu Wanarju Rahamataka Wa Nakhsha Azaabaka inna Azaabaka Bil Kuffari Mulhiq".

Rule: Those who cannot pray Dua-e-Kunoot should pray this;

"Rabbana Aatina Fiddunya Hasanataw Wafil Aakhirati Hasanataw Wa Qina Azaaban Naar" and those who cannot pray this should pray "Allahummagh Firli" three times *[Alamgiri]*. **Rule:** Dua-e-Kunoot should always be prayed quietly, whether it be the Imaam or a Muqtadee or a Munfarid, whether it be the month of Ramadan or other days, whether it be Ada or Qaza *[Radd-ul-Mohtar]*. **Rule:** Except for Witr, do not pray Dua-e-Kunoot in any other Namaz. However, if there is a serious difficulty or incident then you can pray it in Fajr also. The way to pray it in Fajr is the same as Witr except for it is done in the second Rakat *[Durr-e-Mukhtar, Bahar etc.]*. **Rule:** If you forget to sit in the first Qaidah then you are not allowed to sit back down, but you should continue and perform Sijdah-e-Sahoo at the end. If you forget to pray Kunoot and you go into the Rukooh then do not pray it in the Rukooh nor return to the Qayam position, but continue your Namaz as normal and perform Sijdah-e-Sahoo at the end and the Namaz will count. In Witr the Qiraayat is obligatory in all three Rakats and to join a Surat after Alhamdo is Wajib. **Rule:** It is better if you pray 'Sabbihismi Rabbikal Aalaa' or 'Inna Anzalna' in the first Rakat and in the second 'Qul Yaa Ayyuhal Kafiroon' and in the third 'Qul Huwallah Ho Ahad' and sometimes pray other Surats. **Rule:** The Namaz of Witr cannot be prayed whilst sitting down or on a cavalcade (item used for travelling e.g. horse, car, camel etc.) without a real reason *[Durr-e-Mukhtar etc.]*. **Rule:** For a Sahib-e-Tarteeb who is aware that he has not yet prayed the Namaz of Witr and during the Fajr time he prayed the Fajr Namaz and there is enough time for him to pray the Qaza of Witr and then he must pray the Fajr Namaz again. Then his first Fajr will not count whether it be during the beginning time, middle or near the end time of Fajr *[Durr-e-Mukhtar, Bahar]*.

When can Witr be prayed with Jamaat?

Rule: The Witr Namaz can only be prayed with Jamaat during the holy month of Ramadan, except for Ramadan it is Makrooh to pray with Jamaat *[Hidaya etc.]*. In fact it is Mustahhab to pray it with Jamaat in this great month of Ramadan. **Rule:** If a person has not prayed the Farz of Isha with Jamaat, then he should also pray the Witr alone, even if he has prayed the Tarawih with Jamaat.

SUNNATS AND NAFLS

Rules of Sunnat-e-Maukida and Ghair Maukida

There are many Sunnats that are regarded as Maukida, whereby it has been regarded as important in Shariat and to miss it even once without reason is worth reprimanding. To make a habit of missing them would mean being a wrongdoer (Fasiq) who's giving oath would not be counted and is worthy of hell. To miss it is close to Haram and those who miss it have a risk of not being interceded on the day of judgement. Sunnat-e-Maukida is sometimes also referred to as Sunun-e-Hidaya. Many Sunnats are Ghair Maukida and are sometimes referred to as Sunun-e-Zawa'id and it's importance has not been defined in Shariat and sometimes is quoted as Mustahhab. Nafl are those actions which by doing would gain reward and to miss carries no punishment and there is no harm in missing.

Namaz which is Sunnat-e-Maukida

Rule: The Sunnat-e-Maukidas are ;

- The first two Rakats of Fajr, before the Farz Namaz
- The first four Rakats of Zohr before the Farz Namaz and the two Rakats of Zohr after the Farz Namaz.
- The two Rakats after the Farz Rakats of Maghrib
- The two Rakats of Isha after the Farz Rakats.
- The first four Rakats before Farz of Ju'ma and the four Rakats after Farz and it is better also to pray the two Rakats additionally after Farz *[Guniya, Hidaya]*.

Rule: The most important Maukidah is the Sunnats of Fajr, upto the extent that many Ulema regard them as Wajib. Therefore they cannot be prayed without reason whilst sitting or on a vehicle or moving car *[Fatahul Qadir etc.]*.

Rules of missing Sunnats

Rule: If the Fajr Namaz became Qaza and you prayed them before midday then also pray the Qaza for the Sunnats otherwise don't. Except for Fajr if all other Sunnats became Qaza, then there is no Qaza for them. **Rule:** If you missed the first Sunnats of Zohr or Ju'ma and prayed the Farz Rakats then if there is time pray the Sunnats after and it is better to pray them after the normal Sunnats that are prayed after the Farz Namaz *[Fatahul Qadir, Bahar]*. **Rule:** If the Sunnats of Fajr are not prayed and the Farz Namaz is prayed then do not pray them until after sunrise as Qaza as it is better to pray them after sunrise and it is not allowed to pray them in this situation before sunrise *[Radd-ul-Mohtar, Bahar]*. **Rule:** It is Sunnat to pray in the Sunnats of Fajr, in the first Rakat 'Qul Yaa Ayyuhal Kafiroon' and in the second 'Qul Huwallaho Ahad'.

When Nafl is allowed

Rule: It is not allowed to start any Nafl or Sunnat once Jamaat has started. The only exception is the Sunnats of Fajr and the rule is you must start them even if the Jamaat has started as long as you are aware that you can finish the Sunnats and join the Jamaat even if it is in the last Qaidah. You must pray these Sunnats separately away from the rows of Jamaat as to pray them in the same row as the Jamaat, is not allowed. **Rule:** If you are aware that if you pray Nafl or Sunnat then you will miss the Jamaat, then it is not allowed to start the Nafl or Sunnat.

Mustahhab Namaz

Rule: Four Rakaat Namaz before Isha and Asr and four Rakats after Isha all with one Salaam is Mustahhab. It is also the case if you pray two Rakats after Isha then the Mustahhab will be fulfilled. It is also Mustahhab to pray four Rakats after Zohr. It is quoted in the Hadith that those who pray these will have the fire of hell made Haram for them.

Salaatul Awaabeen

Rule: After Maghrib, to pray six Rakats is Mustahhab and they are known as Salaatul Awaabeen. It is better to pray them in two, two Rakats *[Durr-e-Mukhtar, Radd-ul-Mohtar]*. **Rule:** The Mustahhab of Zohr, Asr and Isha include the Sunnat-e-Maukida. For example if you pray four Rakats after Zohr Farz then both the Sunnats and the Mustahhab will be fulfilled and alternatively you can pray them both with one Salaam. Meaning perform Salaam after four Rakats and only the intention of Sunnat is sufficient, there is no need to define the Maukida and Mustahhab separately as they both will be fulfilled *[Fatahul Qadir, Bahar]*. **Rule:** Qiraayat is obligatory in all the Rakats of Nafl and Sunnat. **Rule:** To intentionally start a Sunnat or Nafl Namaz will make it Wajib, meaning if you break it then to repeat or perform it's Qaza is Wajib. **Rule:** Nafl Namaz can be prayed without reason whilst sitting down, however, to pray it standing up carries double reward *[Hidaya]*. **Rule:** If you are praying Nafl sitting down then sit as if you are sat in Qaidah except for when you are praying Qiraayat have your arms folded below the navel just as you have them when stood up *[Durr-e-Mukhtar, Radd-ul-Mohtar]*. **Rule:** The two Rakats Nafl that are prayed after Witr, it is better to pray 'Iza Zul Jilatul Ardo' in the first Rakat and 'Qul Yaa Ayyuhal Kafiroon' in the second Rakat.

Where is it better to pray Sunnat and Nafl?

Rule: It is better to pray the Sunnat and Nafl in the home *[Hidaya etc.]*. **Rule:** Do not talk between the Sunnat and Farz Namaz as the reward is reduced *[Fatahul Qadir]*, the same rule applies to any action which is forbidden as soon as Takbeer-e-Tahrima is said (i.e. eat, drink, talk etc.) *[Tanweer, Bahar]*.

Namaz of Tahajjud

After praying Isha and after sleeping, the time that you wake up is the time of Tahajjud. However, it is better to pray in the last third of the night. Tahujjud is Sunnat and is prayed without the intention of Sunnat and is at least two Rakats and most is eight Rakats *[Fatahul Qadir, Alamgiri]*. **Rule:** In a Nafl Namaz during the day it is Makrooh to pray it more that four Rakats without performing Salaam and during the night it is Makrooh to pray it more than eight Rakats without performing salaam. Whether it is be day or night it is better to perform Salaam at the maximum of four Rakats *[Durr-e-*

Mukhtar]. **Rule:** If you have made the intention of praying more than two Rakats of Nafl then you must perform Qaidah between every two Rakats. **Notice:** To pray more than two Rakats of Nafl in one Salaam will make the rules rather difficult to observe and that is why it is better to pray two, two Rakats.

Namaz Ishraq

This Namaz is also Sunnat. After praying Fajr keep on praying the Durood Sharif. After the sun has risen slightly meaning at least twenty minutes from the start of sunrise has passed, then pray two Rakats.

Namaz Chaast

This is also Sunnat and there are at least two Rakats or at the most twelve Rakats, and it is better to pray all twelve. The time for this is when the sun has well risen upto the start of midday, however, it is better to pray it when the sun has quarter risen in the sky.

Namaz Istikhara

It has been quoted in the Hadiths that when a person makes an intention for something then he should pray two Rakats Nafl. In the first Rakat after Alhamdo pray 'Qul Yaa Ayyuhal Kafiroon' and in the second Rakat after Alhamdo pray 'Qul Huwallaho Ahad' and then pray the following Dua and with Wuzu face the Qibla and go to sleep. At the beginning of the Dua and at the end pray Alhamdo and Durood Sharif. The Dua is as follows;

"Allahumma inni Astakhiruka Bi ilmika Wa Astakdiruka Bi Qudratika Wa As'aluka Min Fadlikal Azueemi Fa innaka Taqdiru Wala Aqdiru Wa Ta'lamu Walaa A'lamu Wa anta Allamul Ghuyub Allahumma In kunta Ta'lamu Anna Hazal Amra Khairulli Fi Deeni Wa Ma'aashi Wa Aaqibati Amri Wa Aajili Amri Wa'Aajilihi Faqdurhuli Wa Yasirrihuli Summa Baarikli Feehi Wa'inkunta Ta'lamu Anna Hazal Amra Sharruli Fi Deeni Wa ma'aashi Wa'Aaqibati Amri Wa Aajili Amri Wa Aajilihi Fa'asrif'hu Anni Wa as'rifni Anhu Waqdur liyal Khaira Haiysu Kaana Summa Raddini Bihi"

At both **'Al Amra'** mention your request. Just like in the first one say 'Haza Safara Khairuli' and in the second one say 'Haza Safara Sharruli' *[Guniya]*.

When should Istikhara be done?

Rule: There is no Istikhara for pious actions such as Hajj, Jihad etc. However, you can perform Istikhara to designate a fixed time for them *[Guniya]*. **Rule:** It is better to perform Istakhara at least seven times and then see wherever your conscience is fixed that is what is best for you. Many pious Buzrukhs say that if you see whiteness or greenery in your dreams then it is good and if you see darkness or redness then it is a bad thing and you should stay away from it *[Radd-ul-Mohtar]*.

Namaz-e-Haajat (Fulfilling Needs)

When someone has a need from Allah Ta'ala or requires something from a person or they are in some sort of difficulty, then carefully perform Wuzu and then pray two or four Rakats Nafl Namaz. In the first Rakat after Alhamdo pray 'Ayatul Kursi' three times. In the second Rakat after Alhamdo pray Qul Huwallaho Ahad once. In the third Rakat after Alhamdo pray 'Qul A'oozo Birabbil Falaq' once and in the fourth Rakat after Alhamdo pray 'Qul A'oozo Birabbin Naas' once. After Salaam pray the following three times; **"Huwallahul Lazi Laa'ilaha illa Huwa Aalimul Ghaibi Wash'shahaadati Huwar Rahmanur Rahim"** then three times pray **"Subhanallahi Walhamdo Lillahi Wa Laailaha illallaho Wallaho Akbar Walaa Hawla Walaa Quwwata illa Billah"** then three times pray a Durood Sharif and then pray this Dua;

"La ilaha illallahul Hakeemul Kareem Subhanallahi Rabbil Arshil Azeem Alhamdo Lillahi Rabbil Aalameen As'aluka Maujibaati Rahmatika Wa'azaai'ma Maghfiratika Wal Ghanimati Min Kulli Birriw Wassalamata Min Kulli Ismin Laatada' Li Zamban illa Ghafaratahu Walaa Hamman illa Farrajtahu Walaa Haajatan Hiya Laka Rizan illa Qafaytuhi Yaa Ar'hamarraahimin"

Namaz of Tarawih

Tarawih is the twenty Rakat Namaz that is Sunnat-e-Maukida and is prayed in the month of Ramadan after the Farz Namaz of Isha

every night. **Rule:** The time of Tarawih is after praying the Farz of Isha until the beginning of the break of dawn *[Hidaya]*. In Tarawih the Jamaat is Sunnat-e-Kifayaa, meaning if all the people of the Mosque missed it then they would all be responsible for the sin and if one person prayed at home alone then he has not committed a sin *[Hidaya, Qazi Khan]*. **Rule:** It is Mustahhab to delay it until one third of the night has passed and if you wait until half the night has passed then there is no harm *[Durr-e-Mukhtar, Bahar-e-Shariat]*. **Rule:** Just as the Tarawih is Sunnat-e-Maukida for men, in the same way it is Sunnat-e-Maukida for women and they are not allowed to miss it *[Qazi Khan]*. **Rule:** The twenty Rakats of Tarawih are to be prayed in two, two Rakats i.e. performing salaam after every two Rakats and therefore in total ten salaams. After every four Rakats it is Mustahhab to rest for the duration it took to pray the four Rakats, this rest is called Tarwih *[Alamgiri, Qazi Khan]*. **Rule:** After the Tarawih has finished the fifth Tarwih is also Mustahhab. If the fifth Tarwih is a burden on people then do not do it *[Alamgiri, etc.]*. **Rule:** There is flexibility in Tarwih, whether you remain quiet or you can pray some Tasbeeh, Quran, Durood Sharif or Dua and if he wished he can pray Nafl alone, but to do this with Jamaat is Makrooh *[Qazi Khan]*. **Rule:** Those who have not prayed the Farz of Isha cannot pray the Tarawih nor Witr until he prays the Farz. **Rule:** Those who prayed the Farz of Isha alone can pray the Tarawih with Jamaat but he must pray the Witr alone *[Durr-e-Mukhtar, Radd-ul-Mohtar]*. **Rule:** If you have prayed the Isha Farz with Jamaat and then prayed the Tarawih alone, he can join the Jamaat for Witr *[Durr-e-Mukhtar, Radd-ul-Mohtar]*. **Rule:** If you have some Rakats of Tarawih left and the Imam has stood up for Witr then it is better to pray the Witr with Jamaat as long as you have prayed Isha Farz with Jamaat and then you can pray the remaining Rakats of Tarawih. It is also allowed to complete your Rakats of Tarawih and then pray Witr alone *[Alamgiri, Radd-ul-Mohtar]*. **Rule:** If people have prayed the Tarawih and now they want to pray it again then they can pray it alone but it is not allowed to pray it with Jamaat again *[Alamgiri]*. If one Imam prays Tarawih in two mosques and if he prays the full Tarawih in both mosques then this is not allowed. If the Muqtadee prays the Tarawih in full in both mosques then there is no problem, however, he is not allowed to pray Witr again if he has already prayed in the first mosque *[Alamgiri]*. **Rule:** It is better to pray the Tarawih with Jamaat in the mosque. If the Tarawih is prayed in a house with Jamaat then you will not get the sin of missing Jamaat as it will still be counted but

the reward will be less than praying in the mosque *[Alamgiri]*. **Rule:** The Tarawih prayed behind a child will not count for any adults who prayed behind the child *[Hidaya, Durr-e-Mukhtar, Alamgiri]*. **Rule:** In the whole month of Ramadan to finish the Quran once is Sunnat-e-Maukidah and to finish it twice is virtuous and to finish it three times is a good thing. You should not miss this opportunity just because people are idle *[Durr-e-Mukhtar]*. **Rule:** To give a Hafiz a salary for praying the Tarawih is not allowed and the giver and taker are both sinners. A salary is not just a fixing of the fee. Such as 'I will take this much for praying the Tarawih' or I will give you so much for praying the Tarawih, but if a Hafiz believes he will pray at a certain place he will get so much then this is also not allowed. If the people say we will not give you anything or the Hafiz says I will not take anything and then the public decides to give the Hafiz a gift or some money as a gesture to thank him for his efforts then there is no problem with this *[Bahar-e-Shariat]*.

Shabinah

Rule: Shabinah meaning to finish the whole Quran in one or ten nights in Tarawih. During today's era where a Hafiz prays the Quran at great speed that the words cannot be understood. Never mind praying the words where the pronunciation is done correctly the listeners are also in a state where some are sat down. Some are lying down, some are even sleeping and some perform the Takbeer-e-Tahrimah when the Imam goes into the Rukooh and then they are doing this very quickly, in all these situations the Shabinah is not allowed. If the Hafiz prays speedily to pose off then this is Haram and is a sinner.

NAMAZ FOR THE SICK

If a person due to illness cannot stand and pray Namaz then they should sit and pray Namaz. Whilst seated he should perform Rukooh by leaning far forward and pray 'Subhana Rabbial Azueem' and then sit back up straight and then go into Sijdah as normal. If he is not able to pray Namaz whilst being seated then he should lay down and pray. The method is to lay down flat and point the feet towards Qibla and keep the knees up and keep a pillow underneath the head so that the face is pointing towards Qibla and the head is higher than the rest of the body. To perform Rukooh and Sijdah by

actions, for the Sijdah lean the head completely forward and for the Rukooh lean the head slightly forward. In the same way Namaz can also be prayed lying on your left or right side.

When can an ill person miss Namaz?

Rule: When an ill person cannot even move his head then the Namaz is forgiven and there is no need to use the eyes to perform the actions or eyebrows or to pray with an intention only in the heart. If six Namaz pass like this then there is no need to perform Qaza as this is also forgiven and there is no need for Fidya (monetary compensation). If the time like this is less than six Namaz then Qaza is obligatory even if the health is only a little better that the person can now move his head to perform the actions *[Durr-e-Mukhtar, Bahar etc.]*. **Rule:** If an ill person is in a state whereby he cannot keep count of the Rakats and Rukoohs or Sijdahs then there is no need for him to perform Namaz on time *[Durr-e-Mukhtar etc.]*. **Rule:** To stand in all Farz Namaz, Witr, Eid Namaz and the Sunnats of Fajr is obligatory and if Namaz is prayed whilst sitting down without genuine reason then the Namaz will not count *[Durr-e-Mukhtar, Radd-ul-Mohtar]*. **Rule:** Because the Qayam is Farz therefore without a genuine religiously recognised reason it cannot be missed, otherwise the Namaz will not count. Upto the extent that if you can lean on a stick, servant or wall, then it is Farz to do this. Even if you can only stand for a small amount of time like whilst saying Allaho Akbar in Takbeer-e-Tahrimah then it is Farz to start the Namaz whilst standing and then sit down afterwards otherwise the Namaz will not count. If you have a slight headache or flu or a cold or a small wound where people can walk about, is in no way a reason to pray the Namaz whilst being seated. If you have done so then it has not counted and you must pray Qaza for them *[Guniya, Bahar-e-Shariat]*. **Rule:** If a person leaks drops of urine or blood if he stands and doesn't if he sits then it is Farz for him to pray whilst seated as long as there is no other way of stopping his illness. **Rule:** A person is so weak that if he goes to the mosque to pray the Namaz with Jamaat then he will have to sit down and pray Namaz, but if he remains at home then he can pray the Namaz standing, then it is Farz for him to pray the Namaz at home with Jamaat if possible otherwise alone *[Durr-e-Mukhtar, Radd-ul-Mohtar]*. **Rule:** If an ill person prays whilst standing then he cannot pray the Quran at all and if he prays whilst seated he can pray the Quran, then it is Farz for him to pray whilst sitting down. If he can pray a little bit of the Quran whilst standing then it is Farz to

pray as much as he can whilst standing and then the remainder whilst seated *[Durr-e-Mukhtar, Radd-ul-Mohtar]*. **Rule:** If a blanket is put underneath the ill person praying Namaz and it has become impure but if you were to change the blanket it will become impure again then continue to pray the Namaz on the original blanket. If the blanket is changed then the new blanket will not become as impure as quickly but by changing the blanket it will cause great distress to the ill person then do not change it *[Alamgiri, Durr-e-Mukhtar, Radd-ul-Mohtar, Bahar]*. **Rule:** If a person is drowning and he can gain support from a stick then it is Farz for him to pray the Namaz as long as Amar-e-Kasir is not performed and if he does not pray and he survives then he must perform Qaza *[Durr-e-Mukhtar, Radd-ul-Mohtar, Bahar]*.

QAZA NAMAZ

To make a Namaz Qaza without genuine Shariat reason is a big sin and to pray the Namaz is Farz and is necessary to perform repentance with sincerity. By the use of repentance or having the Hajj accepted will eradicate the sin for delaying the Namaz *[Durr-e-Mukhtar]*. **Rule:** Repentance is only correct when the Qaza is prayed and if you perform repentance but continue not to pray the Qaza or continue committing the sin then this is not repentance *[Radd-ul-Mohtar]*. It is quoted in the Hadith that a person who performs Tauba (repentance) but continues performing that sin then he has not performed repentance but is playing a joke with Allah.

Description of Qaza

Rule: Whatever a servant has been ordered, then to perform that act on time is known as Ada, and if the time passes then it is known as Qaza. **Rule:** If you perform Tahrima within the time then the Namaz is not Qaza but it is Ada, however, the exception to this rule is for the Namaz of Fajr, Ju'ma or Eid Namaz whereby the final salaam has to be performed before the time has ended *[Durr-e-Mukhtar, Bahar]*. **Rule:** If a Namaz becomes Qaza due to sleep or by forgetting then to pray the Qaza is Farz. However, the sin for Qaza does not apply, although once awake or remembering and as long as the time is not Makrooh then you must pray it immediately and to delay will be a Makrooh *[Alamgiri]*. **Rule:** The Qaza of Farz

Namaz is Farz, the Qaza of Wajib is Wajib and the Qaza of Sunnat is Sunnat for those Sunnats that carry a Qaza. Such as the Sunnats of Fajr when the Farz has also been missed and the first Sunnats of Zohr when the Farz has been prayed and the time of Zohr has not finished *[Alamgiri, Durr-e-Mukhtar, Radd-ul-Mohtar]*.

Time of Qaza

Rule: There is no fixed time for praying Qaza as whenever it is prayed the duty will be fulfilled except for sunrise, just before sunset and exact midday, as no Namaz is allowed during these times *[Alamgiri]*. **Rule:** Whichever Namaz has been missed has to be prayed like that. For example, if a four Rakat Namaz has been missed whilst on a journey then only two Rakats will be prayed when praying it's Qaza. Even if you are praying it back at home and if a four Rakat Namaz was made Qaza at home then if you pray it on a journey you will still have to pray four Rakats. If there is a problem when praying Qaza then you are allowed to accommodate for that. Meaning, if when the Namaz was made Qaza you were allowed to stand and pray and now you are unable to stand and pray and therefore have to sit and pray the Namaz then you are allowed to do this. When you get better there is no need to repeat this Qaza *[Alamgiri]*.

Which Qaza Namaz is forgiven

Rule: If a person is so ill that they cannot pray Namaz even by actions and if this situation remains for six Namaz then the Qaza Namaz is not Wajib *[Alamgiri]*. **Rule:** If a mental person has missed Namaz during his illness and it has been for a period of more than six Namaz continuously then there is no need to perform Qaza *[Alamgiri]*. **Rule:** If there is enough time to pray both Qaza and Ada in short then you can do this. If by expanding the praying then there is not enough time to pray both Namaz then the routine (Tarteeb) is still Farz and if by missing all allowed things but not Wajibs or Farz in Namaz you can pray both, then this should be done if possible *[Alamgiri]*.

Routine is necessary in Qaza Namaz

Rule: For a Sahib-e-Tarteeb, meaning for those who have less than six Namaz in total of Qaza to pray, then when remembering and there being enough time to pray the Qaza, he prays his Ada instead then this Namaz will not count. This means he will still have to pray the Ada Namaz again. If he continued praying the Ada Namaz and missed the Qaza until he has prayed the sixth Namaz and then all the Namaz will be correct as he will no longer be Sahib-e-Tarteeb any more and if in between he prays one Qaza, then all the Ada will not count. **Rule:** Tarteeb meaning routine is necessary for the missed Namaz and the Ada Namaz as long as there are less than six missed Namaz and hence first the Qaza should be prayed then the Ada. For example if today someone's Fajr, Zohr, Asr and Maghrib became Qaza then he cannot pray the Isha Namaz until he has prayed the Qaza for the four Namaz in sequence first. **Rule:** If there isn't enough time to pray the Ada and all the Qaza Namaz then pray as many Qaza and the Ada as possible and for the rest, Tarteeb can be missed, for example, if both the Farz of Isha and Witr became Qaza and in Fajr you only had time to pray five Rakats then you pray three Rakats of Witr and two of Fajr, and if you only had time for six Rakats then pray the Qaza of Farz Isha and pray two Rakats Farz of Fajr *[Shareh Wiqaya]*. **Rule:** If six Namaz became Qaza and as soon as the time for the sixth is finished there is no longer a need for Tarteeb and now regardless of remembering and having time if you pray the Ada Namaz it will count. Whether the Qaza have occurred all in one go. Meaning six Namaz together or by six in a few days, for example, your Fajr became Qaza for six days and you continued praying Ada and totally forgot about the Qaza then the same rule applies and you are no longer a Sahib-e-Tarteeb *[Radd-ul-Mohtar]*. **Rule:** As soon as six Namaz became Qaza and the time for the sixth Namaz has gone then Tarteeb is no longer Farz anymore. Whether all the missed Namaz are old or some are recent and some are old. Meaning if you missed a month's Namaz and then started praying again and again missed a couple you are still no longer a Sahib-e-Tarteeb as you have more than six Qaza in total to pray *[Radd-ul-Mohtar]*. **Rule:** When due to having more than six Qaza the Tarteeb is no longer necessary then if some of the Qaza is prayed and there are less than six Qaza remaining in total then

you will still no longer be Sahib-e-Tarteeb until all the Qaza is prayed. When this is the case you will become Sahib-e-Tarteeb again *[Shareh Wafaya, Alamgiri, Durr-e-Mukhtar, Radd-ul-Mohtar]*. **Rule:** Just as six or more Qaza Namaz clears the necessity for routine for the Ada and Qaza Namaz, there is also no need for routine for the Qaza Namaz. Meaning that the remanding Qaza can be prayed in whichever sequence deemed suitable. For example, if someone missed a full month's Namaz and then he prayed them first the thirty Farz of Fajr then the thirty Namaz of Zohr etc and this would also be acceptable and the Namaz will count *[Alamgiri]*. Whoever has the responsibility of praying Qaza Namaz, although it is necessary for them to be prayed as soon as possible they can be delayed due to responsibilities towards the family, or work etc. Whenever he gains some free time he should pray the Qaza until they are all complete *[Durr-e-Mukhtar]*. **Rule:** Qaza Namaz is more important than the Nafl Namaz and therefore when you pray the Nafl instead you should pray any Qaza you may have left, however, do not replace the Tarawih or the twelve Sunnat-e-Maukidah (in the day). **Rule:** For those who have the responsibility of many years Qaza and they cannot remember exactly how many then they should make the intention that "I am praying the first Qaza of Fajr or Zohr or Asr, that is due from me".This way they should complete all the Qaza until they are certain that they have none left to perform.

Age of becoming an Adult

Rule: Whether a person is male or female, once they reach the age of adolescence all Namaz and Roza etc. will become obligatory for them. A female's age is at least nine and at the most fifteen and a male's age is a minimum of twelve and a maximum of fifteen. It is necessary to believe a fifteen-year-old as an adult according to Shariat whether or not they show signs of adulthood.

To be illiterate is not an excuse

Rule: It is obligatory for all adult Muslims to learn the Farz rules of Shariat and being illiterate or a female is not an excuse. If you are not aware of your obligations and necessities according to Islam then you will be a sinner and caught in the grounds of punishment.

Compensation for Namaz (Fidya)

Rule: If a person's Namaz has become Qaza and he dies then if he has left an order in his will to pay Fidya for his Qaza Namaz and he has left some money or goods, then Fidya should be paid. The Fidya should be paid from one third of the money or goods left by him and one half Sa'a (approx. 4lb 8oz) of wheat or one Sa'a (approx. 9lb) of Sadqa is to be given to the poor for every Farz or Wajib missed. If the dying person has not left any goods then the next of kin can give to the poor from his own goods. The way to do this is the next of kin to give half a Sa'a to a pauper and he would become the owner, and the pauper would now as the owner give the goods back to the next of kin as a gift. Then the next of kin would become the owner and to continue this process until all the Namaz have been counted for. If the person who has died has left some goods but is not enough then the same process should be applied. If the person who has died has not left an order in his will to give Fidya and the next of kin wishes to do so then they can.
Rule: For whose Namaz there is fault or improper then they should repeat the whole lot. As this is a good thing and if there is no fault then they shouldn't but if they would like to do so then they pray them after Fajr or Asr. They should pray all the Rakats in full (with a Surat attached) and for Witr after Kunoot they should perform Qaidah and then join another Rakat to make it a total of four *[Alamgiri]*.

Qaza-e-Umri does not exist

Rule: Many people on the night of Shabb-e-Qadr or at the end of Ramadan pray two Rakats Namaz and believe that all their Qaza for a lifetime has been fulfilled, this is totally wrong and incorrect and is not possible.

NAMAZ FOR A TRAVELLER

According to Shariat a traveller is a person who leaves his village or area with an intention of travelling for a distance of three days.
Rule: A day means the shortest day in the year and the whole day does not mean a distance of a person travelling from in the morning to night but the major part of the day. For example, started walking from the break of dawn to the afternoon and then repeated the same for the next two days, then the total distance is regarded as travelling distance according to Shariat. Walking from dawn to

the afternoon does not mean continuous walking, but resting as and when necessary and the speed is not too fast nor too slow. Walking on dry land means the same speed as a camel and a man walking, walking on rocks and rough ground is whatever speed necessary to walk and travelling on a boat is the speed when the wind is not too fast nor too still *[Durr-e-Mukhtar, Alamgiri]*. **Rule:** On dry ground the measurement is taken as miles and the total amount of miles are fifty-seven and a half {57.5} (we have not mentioned any old measurements used) *[Fatawa-e-Razvia, Bahar-e-Shariat]*.

Distance of Travel and the application of Qasr

Rule: If the distance of three days is covered in two days or less then it is still regarded as a journey and a distance of less than three days is covered in more than three days then it is still not regarded as a journey *[Durr-e-Mukhtar, Alamgiri]*. **Rule:** A clear route on dry round for a distance of 57.5 miles is covered in a car or train in less than an hour but according to Shariat it is still regarded as a journey and the rules of Qasr and other journey rules will apply *[Radd-ul-Mohtar]*. **Rule:** Only an intention of travelling is not sufficient but they have to leave the area. If it is a city then to leave the city, if it is a town to leave the town and if it is a city then not only the city but it's associated landmarks then the journey has begun *[Durr-e-Mukhtar, Radd-ul-Mohtar]*. **Rule:** If the station is outside the area then once reaching the station the journey will begin as long the intention to travel for a 'journey' has been made. **Rule:** It is also necessary for a traveller to make the intention of a distance of more than three days (57.5 miles) from where he starts. If he makes the intention to travel for a distance of two days and then from there he made the intention of travelling another two days distance he will not be a traveller even though like this he may travel the whole world *[Durr-e-Mukhtar]*. **Rule:** It is also necessary for a journey to make the intention of travelling for a continuous distance of three days. Meaning if a person made the intention of travelling two days and stopping and did some work and then travelled for another day this would not be counted as a journey *[Fatawa-e-Razvia, Bahar-e-Shariat]*.

ORDERS FOR A TRAVELLER

The meaning of Qasr

It is Wajib for a traveller to perform Qasr for Namaz. Meaning for a four Rakat Farz he should pray two Rakats as for the traveller and this is the full Namaz. **Rule:** There is no Qasr for Maghrib and Fajr and should be prayed in full. Only for the Farz Namaz of Zohr, Asr and Isha there is Qasr. **Rule:** If a traveller does not perform Qasr then he will be a sinner.

No Qasr for Sunnats

Rule: There is no Qasr in Sunnat and therefore should be prayed in full. In fact due to fear or if in a hurry you can miss the Sunnats but you cannot pray them as Qasr *[Alamgiri]*. **Rule:** If a traveller instead of praying Qasr he prays the full four Rakats then if he has performed Qaidah in the second Rakat, then his Namaz will count and if he does not perform Qaidah in the second Rakat then his Namaz will be void. **Rule:** A person is a traveller until he returns to his area or makes the intention of staying at the destination for more than fifteen days and this applies when he has travelled for a distance of three days. If he has not yet travelled for a distance of three days and decides to return, he is no longer a traveller even though he might be in a jungle *[Alamgiri, Durr-e-Mukhtar]*.

Conditions of intention when reaching destination

For the intention of reaching destination to be correct there are six conditions. Meaning when all six conditions have been fulfilled then he will have finished his full journey, otherwise not.

When you stop walking, if you make the intention whilst walking then you haven't finished your journey.

Wherever you have stopped is fit for stopping, meaning a jungle or boat in a river or ship at sea does not end the journey.

The intention is to stay for fifteen days. If the intention is for less then you will not have finished your journey.

This intention is for one place, if it is for two separate places, i.e. to stay in one place for ten days and the other for five days then you will not have finished your journey.

Yourself make your intention and not under the influence of another person who has authority over you and you have total control of your own intention. **Rule:** A traveller is walking and he has not yet reached his destination and makes the intention then he is still a traveller. If he has reached his destination and makes the intention then he has finished his journey even though he may not have found a place to stay. *[Alamgiri, Radd-ul-Mohtar].* **Rule:** Those who are under the control of someone else then their intention will count and those they are being controlled by, their intention will count. A husband's intention will count a wife's won't. A master's intention will count a slave's intention will not. An officer of the army's intention will count, the soldier's intention will not. Therefore, if the husband made the intention of finishing the journey and the wife did not then both will have finished the journey. This is because the husband's intention will count and the wife's intention will not and in the same way if the wife made the intention of finishing the journey and the husband did not then they will not have finished the journey, and the same rule applies to all those who are dependent on someone else.

When can a traveller and non traveller follow each other

Rule: A non traveller can follow a traveller and when the Imam (who is the traveller) performs Salaam after two Rakats the non traveller who is the Muqtadee will stand up and finish his two remaining Rakats. However, in Qayam he must not pray anything and remain stood for the length of time it takes to pray Surah Fatiha and then go into Rukooh and finish his Namaz off as normal *[Durr-e-Mukhtar, etc.].* **Rule:** If the Imam is a traveller then he should state that he is a traveller and when he performs Salaam he should say 'all of you finish your Namaz, as I am a traveller'. **Rule:** If a traveller followed a non traveller meaning the non traveller was the Imam then for the traveller the first Qaidah will become Wajib and will no longer be Farz. Therefore if the Imam did not perform the first Qaidah then the Namaz will not become void and if the traveller was Imam then the first Qaidah will be Farz for the non traveller Muqtadees *[Durr-e-Mukhtar, Radd-ul-Mohtar].* **Rule:** Once a traveller reaches his proper hometown then he has finished his journey regardless of making an intention or not.

Definition of proper home town

Rule: Watn-e-Asli (proper town) is that place where you were born or where people from your family live or you have settled there and the intention is not to move from there. Watn-e-Iqamat (Place of stay) is that place where a traveller has made the intention of staying for fifteen or more days *[Alamgiri, Bahar]*. **Rule:** One Watn-e-Iqamat makes another Watn-e-Iqamat void. Meaning you stayed with the intention in one place for more than fifteen days and then went to another place with the intention to stay there for fifteen or more days then the first place is no longer a Watn-e-Iqama. Even if the distance between the two places is not as long as the distances of travel *[Alamgiri, Bahar]*. **Rule:** If you reached from Watn-e-Iqamat to the Watn-e-Asli or travelled from Watn-e-Iqamat for a distance of travel (57.5 miles) then the Watn-e-Iqamat is no longer Watn-e-Iqamat, meaning if you returned to that place and decided to stay less than fifteen days then you will remain a traveller *[Alamgiri]*. **Rule:** If a traveller gets married and even though his intention is not to stay there for fifteen days he is no longer a traveller and if a person has two wives then once he reaches their home in two different places he is not a traveller. **Rule:** A woman marries and then goes to live at her husband's place and lives there permanently then her own home is no longer Watn-e-Asli, meaning if her husband's home is a distance of three days from her parent's home and she does not intend to stay there for fifteen days or more then she must pray Qasr Namaz, and if she has not left her parent's home permanently then when she reaches her parent's home her journey has finished and she must pray the full Namaz *[Bahar-e-Shariat]*.

A Woman cannot travel without a Mahrum

Rule: It is not allowed for a woman to travel for a distance of three days or more without a Mahrum (her husband or adult relative with whom her marriage is permanently forbidden, e.g. father, brother etc.). In fact she cannot travel for a distance of one day with a child or a person with less intelligence than average without being assisted by her husband or adult Mahrum *[Alamgiri, Bahar etc.]*. It is necessary that the Mahrum is not a big wrongdoer or a person who has gained disrespect *[Bahar-e-Shariat]*.

PRAYING NAMAZ ON A CONVEYANCE

Whether a person is a traveller due to religion or due to worldly affairs once he leaves the outskirts of his town he can pray Nafl Namaz on his conveyance (vehicle of travel e.g. car, horse, camel etc.) whilst seated. He can perform the Namaz whilst seated and perform the Rukooh by action and the Sijdah by bending slightly more than the Rukooh. Do not place your head on an ornament to perform Sijdah or put something on it to perform Sijdah, as this is not allowed. Also whichever way the conveyance is going, keep your face pointing that way as to point it in another direction is not allowed even for the Takbeer-e-Tahrima it is not necessary for the face to be towards the Qibla *[Durr-e-Mukhtar, Radd-ul-Mohtar]*. **Rule**: When praying Nafl on the conveyance and the conveyance was urged along by Amal-e-Qalil this is allowed. For example, if you used the heal of your foot or in one hand had a whip to urge the horse then this is allowed and to do this, however, without reason it is not allowed *[Radd-ul-Mohtar]*. The Farz, Wajib, Sunnats of Fajr, Namaz of Janaza, Namaz of Mannat (fulfilled wish), Sijdah-e-Tilawat of those verses which have been prayed on the ground and those Nafl that had started on the ground and were broken cannot be prayed on a conveyance without reason. If there was a genuine reason then if possible the conveyance should be made to face the Qibla and if this is also not possible then try to perform the Namaz in any way possible *[Durr-e-Mukhtar]*.

Situations when Namaz can be prayed on a conveyance

Rule: The reasons whereby the above conditions can be used to pray the Namaz on a conveyance are as follows;

- It is raining.
- It is muddy that if you got out and prayed then your face would be sunk in the mud or would be filled with mud and whatever cloth that is laid will become wet through with mud. If in this situation you do not have a conveyance then you should stand and pray Namaz with actions.
- Your companion will go off without you.
- The animal that is used to travel on is awkward and if you got off you have no one to help you to get back on.

- You have an illness and it will get worse by coming off the conveyance.
- There is a fear or risk to your life, property or woman. [Durr-e-Mukhtar]

Praying Namaz on a moving train

Rule: Farz, Wajib or Sunnat cannot be prayed on a moving train. Therefore when the train stops at a station pray these Namaz and if you see that the time is running out then pray the Namaz whichever way possible and then when you get the time repeat the Namaz *[Bahar-e-Shariat]. IMPORTANT.* A moving train should not be mixed with a moving boat or ship because if these are stopped then they wouldn't be stopped on ground and you can touch the ground from the train if you get off and you cannot do that on a ship. It is only allowed to pray Namaz on a ship when it is in mid water, if it is on the shore and you can get off then you must do this as praying on the ship in this situation is not allowed.

Praying Namaz on a boat or ship.

Rule: To pray Namaz on a moving ship or boat without cause when you can get off and pray it on the ground is not proper. **Rule:** If the boat has come up on the ground and is stable then there is no need to come off and you can pray on it. **Rule:** If the boat is tied on the edge and you have the chance of coming off onto the dry ground and praying then you should do this and if this is not possible then you should pray on the boat whilst standing. **Rule:** If the ship is anchored in the middle then you can pray sitting down if the winds are strong and there is a fear of falling, and if the winds are not that strong then you cannot pray whilst seated. **Rule:** Whilst praying Namaz on a ship to remain facing the Qibla is necessary. Therefore if the ship moves you move so that you continue facing the Qibla and if it is happening fast then do not pray Namaz at that time, however, if time is running out then you must pray it *[Guniya, Durr-e-Mukhtar, Radd-ul-Mohtar].*

JUMA (FRIDAY PRAYER)

Juma is Farz-e-Ain meaning obligatory on all individuals. Its obligation is more important than Zohr and those who reject it is a

Kafir *[Durr-e-Mukhtar, etc.]*. It is quoted in the Hadith that those who miss three Jumas have thrown Islam behind them, and he is a hypocrite and is disassociated from Allah *[Ibne-Khuzaima, Imam Shafaee]*. **Rule:** To pray Juma there are six conditions and if one of these is not fulfilled then the Juma will not count.

Conditions of Juma

1. Town or outskirts of town
2. Leadership (King)
3. Time of Zohr
4. Khutba - (Speech)
5. Jamaat
6. Acceptance by majority.

First Condition - Town or Outskirts of town

Town means a place that has many streets and a shopping centre or markets etc. It also has a district and villages belonging to that district. There must also be a judge or mayor belonging to it whom by his power or authority can ensure people go on trial and justice is upheld, even though he may himself be injustice or does not uphold the law. Outskirts of town mean them places which are constructed because of the town, such as a cemetery, stables for horses, barracks for the army and courts and these are on the outskirts of the town to give service to the town and Juma is allowed there. Therefore the Juma should be either prayed in the city or town or the outskirts of the town, it is not allowed in the villages *[Guniya, Bahar-e-Shariat]*. **Rule:** For the town, it's judge or mayor needs to reside there and if he travels and goes elsewhere that place visited will not become a town and the Juma would not be allowed there *[Radd-ul-Mohtar, Bahar-e-Shariat]*. **Rule:** If a person who lives in a village goes to a town and intends to stay there that day then the Juma is Farz for them.

Multiple places in a town where Juma can be prayed

Rule: Juma can be performed in a town in multiple locations and anywhere within the town, whether the town is large or small and

the Juma can be in two Mosques or more *[Durr-e-Mukhtar etc.]*. However, without reason Juma should not be prayed in many different locations. This is because Juma is a sign of Islam and is a congregation of all Jamaats. Therefore if it is spread about in different Mosques then the same show does not remain, as you would get in one large gathering. It is also because of the sign of all Muslims uniting that it has been allowed and so the gathering should not be split and a Juma should not be done in every street or area unnecessarily.

Who should lead the Juma?

There is a very important point that people have not been paying attention to and have been treating Juma like other normal Namaz. Also whoever wishes has started a new Juma and whomever wishes they have lead it, this is not allowed. The reason for this is because leading the Juma is the duty of the king of Islam or his deputies. Wherever there is not an Islamic rule then the highest qualified scholar who is from the correct faith of Ahl-e-Sunnat Wa Jamaat is the person who substitutes the Sultan of Islam. He ensures that the rules of Islamic law are followed should lead the Juma, and without his permission the Juma cannot be performed. If this is not possible then the person who people choose as their Imam has to lead the Juma prayers. Also whilst the majority of people being present some of them cannot make a person an Imam or four people decide on an Imam, this type of Juma is not proven anywhere *[Bahar-e-Shariat]*.

Second Condition - King or leader

Leader means a Sultan of Islam or his deputy whom the Sultan has given authority to lead the Juma prayers. Even if the Sultan is a ferocious person or a good person he can lead the prayers. If a person has forced himself into power and according to Shariat he has no right of becoming an Imam, such as he is not a Qureshi or does not fulfil any other condition he can still call for Juma prayer *[Durr-e-Mukhtar, Radd-ul-Mohtar etc.]*.

Third condition - Time

The time of Juma is the time of Zohr. Meaning the Juma should be prayed in the time that Zohr is prayed and if in Juma Namaz you got upto praying Attahiyat and the time of Asr started then the

Juma Namaz becomes void and you would have to pray the Qaza of Zohr.

Fourth Condition - Khutba (Speech)

Rule: The condition for the Khutba of Juma is that it is done within the time and is done before the Juma Namaz. It must be performed in front of such a Jamaat that is necessary for Juma and that is a minimum of three men except for the person performing the Khutba. It should be so loud that the people nearby can hear it. If this is not the case or the Khutba is prayed before midday or after the Namaz or prayed alone or prayed in front of women or children then in all these situations the Juma will not count. **Rule:** If between the Khutba and Namaz there is a big gap then that Khutba would not be sufficient *[Durr-e-Mukhtar, Bahar-e-Shariat]*.

What is known as a Khutba

Rule: Khutba is the remembrance of Allah and therefore even if once 'Alhamdo Lillahi' or 'Subhanallahi' or 'La ila Ha illallah' is prayed, then the Farz would be fulfilled, but to make the Khutba that short is Makrooh *[Durr-e-Mukhtar etc.]*. **Rule:** It is Sunnat to pray two Khutbas and they should not be very long and if they both together are longer than 'Tawal-e-Mufassal' then it is Makrooh especially in the winter *[Guniya, Durr-e-Mukhtar, Bahar]*.

Things that are Sunnat in the Khutba

Rule: The things that are Sunnat in the Khutba is ;

- The Khateeb (person praying the Khutba) to be clean and stood up.
- Before the Khutba the Khateeb to be sat down.
- The Khateeb to be stood on the Mimbar facing the audience and with his back towards the Qibla.
- The audience to be paying attention to the Imam.
- To pray 'A'oozubillah' quietly before the Khutba.
- To pray with your own voice so loud that the people can hear.
- To start with 'Alhamdo'.

- To praise Allah Subhana Wa Ta'ala.
- To bear witness of Allah's monotheism and to bear witness the prophet-hood of the Holy Prophet Sallallaho Alaihi Wasallam.
- To send the Holy Prophet Durood.
- To pray at least one verse of the Holy Quran.
- In the first Khutba to be words of guidance and advice and in the second Khutba to contain praise and witness and to repeat the Durood and to pray for other Muslims.
- Both Khutbas to be light.
- To sit between the two Khutbas for a length of three verses.
- It is Mustahhab to lower the voice for the second Khutba slightly less than the first one and to remember the great Sahhabis and Hazrat Hamza and Hazrat Abbas Radi Allaho Ta'ala Anhum.

It is better to start the Second Khutba like this "Alhamdo Lillahi Nahmadaho Wa Nasta'eenuhu Wa Nastaghfiruhu Wanu'Minu Bihi Wanatawakkalu Alaihi Wa Na'uzubillahi Min Shururi Anfusina Wa Min Sayyi Aati A'malina Mayyahdihillahu Fala Mudillalah Wamayyudlillhu Falaa Haadiyalah Wanash Hadu An La ilaha illallahu Wahdahu La Sharika Lahu Wa Nash Hadu Anna Sayyadina Wa Maulana Muhammadan Abduhu Wa Rasooluh"

If a person is in front of the Imam then he should face the Imam and if he is either on his left or right side then he should turn towards the Imam. It is better to be close to the Imam, however, it is not allowed to cross other people's necks to get there. Although if the Imam has not yet stood up for the Khutba and there is space near the front then it is allowed to go there. If the Imam has already started the Khutba and you then enter the Mosque, then you should sit in the nearest space or corner available. You should sit whilst listening to the Khutba as you sit in Qaidah in Namaz *[Alamgiri, Durr-e-Mukhtar, Guniya and Bahar]*. **Rule:** To praise and exalt a king of Islam which he does not acquire is Haram, for example to call him 'the one who owns people's lives' etc. because this is a lie and is Haram *[Durr-e-Mukhtar]*. **Rule:** Not to pray a verse of the Quran in the Khutba or not to sit between two Khutbas or for the Khateeb to speak whist praying the Khutba is Makrooh. However, if the Khateeb promoted good or forbid evil then there is no harm *[Alamgiri, Bahar]*. **Rule:** To pray the Khutba in another language

except Arabic or to mix another language with Arabic is against the Sunnat and is not preferred. Also poetry should not be prayed in the Khutba even if it is in the Arabic language. If then a couple of verses of poetry is said which is about advice and is prayed sometimes then there is no harm *[Bahar-e-Shariat]*.

Fifth Condition - Jamaat

Except for the Imam there must be at least another three men, otherwise the Juma will not count *[Hidaya, Shareh Wiqaya, Alamgiri, Qazi Khan]*. **Rule:** If there are three servants or three travellers or ill people or uneducated or dumb Muqtadees then the Juma will still count. If there are only women or children present then the Juma will not count *[Alamgiri, Radd-ul-Mohtar]*.

Sixth Condition - Acceptance of all

This means that the doors of the mosque are opened so that anyone wishing could attend the Juma, no one must be stopped or prevented. If in a major Mosque (Jamia Mosque) when everyone gathers, the doors were locked behind then the Juma will not count *[Alamgiri]*. **Rule:** If women are prevented from coming into the Mosque then it won't be against accepting all, as if they came there would be fear of trouble *[Radd-ul-Mohtar]*.

Wajibs of Juma

There are eleven aspects that make Juma Wajib. If even one of these were not fulfilled then it is not Farz but even if he prayed the Juma it will count and in fact for an adult male who is sane it is better to pray the Juma and for a woman it is better to pray Zohr. The conditions are as follows;

1. To be resident in the town or city.

2. Juma is not obligatory on an ill person. The illness must be so bad that the person cannot go to the Mosque where Juma prayers are held or if he did go his illness would get worse or it would delay the illness from getting better *[Guniya]*. A very old person is treated in the same context as an ill person *[Qazi Khan, Durr-e-Mukhtar. Fatahul Qadir]*. **Rule:** If a person is caring after an ill person and is aware that if he goes to pray Juma the ill person will be under risk and no-one else is available to look after them the for the carer, then Juma is not Farz *[Durr-e-Mukhtar, Bahar]*.

3. To be free. Juma is not Farz on a slave and his master can forbid him *[Alamgiri, Qazi Khan]*. **Rule:** He cannot forbid a worker or employee from going to pray Juma, however, if the Jamia Mosque is far away then he can dock some of his pay and the employee cannot appeal against it *[Alamgiri]*.

4. Juma is Farz on males, it is not Farz on females.

5. To be an adult.

6. To be sane. Both these conditions are not specifically for Juma but for all worship to be Wajib you must be an adult and be sane.

7. To have sight. Juma is not Farz on the blind, however, it is Farz on the blind person who can walk around the streets without help or assistance and can reach the Mosque on his own accord *[Durr-e-Mukhtar etc.]*.

8. The person can walk and therefore is not handicapped. However, if he is lame but can walk to the Mosque, then Juma is Farz on him.

9. Juma is not Farz on an imprisoned person who is in Jail. However, it is Farz for a person who has been imprisoned due to debt and is rich and therefore has the means to pay off the debt.

10. To have fear. If a person has the fear of a king or thief or an oppressor or is worried that he will be imprisoned because he does not have the means to pay off a debt, then Juma is not Farz on them *[Radd-ul-Mohtar]*.

11. If there is a fear of a storm or flood or snow or hurricane, meaning that it would cause you harm if you went out in this weather then Juma is not Farz.

Rule: The Imamat of Juma can be performed by those males who can be an Imam in other Namaz, even if Juma is not Farz on them. E.G. Sick person, traveller, Slave etc. *[Durr-e-Mukhtar, Hidaya, Qazi Khan and Fatahul Qadir].* Meaning when the Sultan of Islam or his deputy or a person whom he has given authority, when they become ill then can still lead the Juma prayers. Or the person whom the above three have given authority to a person who is a slave or an ill patient or a traveller then they can become an Imam even though Juma is not Farz for them. If a person has been asked to become an Imam by the majority of the public and is worthy of being an Imam in other Namaz, can become Imam even though he may be a person for whom Juma is not Farz. However, if a person decides on his own accord to become Imam without authority then the Juma will not count. **Rule:** If Juma is Farz on a person then it is Makrooh-e-Tahrimi to pray Zohr before the Juma prayers have been performed in the town. **Rule:** For an ill person or a traveller or a slave or for anyone for whom Juma is not Farz then for these it is also Makrooh to pray Zohr Namaz with Jamaat in a town whether it be before Juma prayers or after. In the same way if a person missed the Juma prayers then he should pray the Zohr Namaz alone without Azaan or Iqamat, as Jamaat is also not allowed for him *[Durr-e-Mukhtar].* **Rule:** The Ulema state that those Mosques where Juma is not held then they should be closed during Zohr time *[Durr-e-Mukhtar, Bahar].* **Rule:** In a village on Fridays the Zohr Namaz should be prayed with Azaan, Iqamat and Jamaat *[Alamgiri, Bahar].* To go to Juma prayers early and perform Miswaak and to wear nice clean white clothes and to wear scent and use oil on your head and have your hair combed neatly is Mustahhab and to have a bath on Friday before Juma prayers is Sunnat *[Alamgiri, Guniya etc.].*

Some more Rules of Khutba

As soon as the Imam stands up for the Khutba all Namaz and Zikr and any type of conversation is forbidden. The only exception is that a Sahib-e-Tarteeb can pray his Qaza Namaz. If a person is praying a Sunnat or Nafl Namaz then they should finish it quickly *[Durr-e-Mukhtar, Bahar].* **Rule:** Those things which are Haram in Namaz such as eating, drinking, performing Salaam or replying to a Salaam etc. are also Haram in Khutba, even giving good advice and forbidding evil is also forbidden, however, the person praying

Khutba can give good advice and forbid evil. When the Khutba is prayed then all those who are present must listen and remain quiet as this is Farz, and those people who are a distance away from the Imam and cannot hear must also remain quiet as this is Wajib on them. If you hear someone talking about something bad then you can indicate with your hand or head but to talk is not allowed *[Durr-e-Mukhtar, Bahar]*. **Rule:** In the state of Khutba you saw that a blind person is going to fall in a well or someone is going to get bitten by a scorpion then you can use your voice. However, if you can indicate to them then you must do this and hence talking will not be allowed *[Durr-e-Mukhtar, Radd-ul-Mohtar, Bahar]*. **Rule:** If the Khateeb prayed for the Muslims then the people listening cannot lift their hands or say Ameen as this is not allowed. If they did this then they will have committed a sin. Whilst praying the Durood Sharif in Khutba for the Khateeb to look at his left and right side is Bid'at. **Rule:** If the Khateeb said the Holy Prophet Sallallaho Alaihi Wasallam's name then the people listening should pray the Durood in their hearts as it is not allowed to say it with their tongue. In the same way if they heard a Sahhabi's name to say Radi Allahu Ta'ala Anhum with their tongue is not allowed and should be said in the heart *[Durr-e-Mukhtar, Bahar etc.]*. **Rule:** Except for the Khutba of Juma to listen to other Khutbas is also Wajib such as Khutbas of Eids or Nikkah etc.

When is it Wajib to prepare and rush for Khutba?

Rule: As soon as you hear the first Azaan (One for Khutba) to prepare and rush for Khutba is Wajib and to stop your business as this is also Wajib. Upto the extent that if you were shopping in the street then to continue is not allowed and it is worse and a big sin to shop inside the Mosque. If you were eating and you heard the Azaan for Khutba and you were afraid that if you continued eating then you would miss the Juma, then stop eating and go to the Mosque for Juma. Go for Juma in a relaxed and respectable way *[Alamgiri, Durr-e-Mukhtar]*. **Rule:** When the Khateeb stands on the Mimbar then an Azaan should be said in front of him. This does not mean in front of him inside the Mosque as the Ulema of Fiqh have said it is Makrooh to call the Azaan inside the Mosque, so it must be done outside the Mosque (Jamaat Hall) *[Alamgiri, Qazi Khan]*. **Rule:** The second Azaan should also be called loudly as it is a call for all and if someone did not hear the first then they should attend for the Khutba when hearing the second. **Rule:** Once the Khutba

has finished the Iqamat should be called straight away without delay. To talk about worldly activities between the Khutba and Jamaat is Makrooh *[Durr-e-Mukhtar, Bahar]*. **Rule:** The person that has prayed the Khutba should also lead the Namaz, not another. If another did lead the prayer then it will still count as long as he has been given the authority to lead. **Rule:** It is better to pray for Juma Namaz in the first Rakat the Surah-e-Juma and in the second Surah-e-Munafiqoon, or in the first 'Sabbihismi' and in the second 'Hal Ataaka', however, do not always pray this but change them sometimes. **Rule:** If you travelled on the day of Juma and was out of the city before midday then there is no harm, otherwise it is not allowed *[Durr-e-Mukhtar, Bahar]*. ***Notice.*** On the day of Juma the souls gather together, hence you should visit the cemetery on this day *[Durr-e-Mukhtar, Bahar]*.

NAMAZ OF EID

Eid (meaning Fitr and Eid ud Duha) Namaz is Wajib but not for all. It is only Wajib for those for whom Juma is Wajib and the conditions for it are the same as those Juma except in Juma the Khutba is Wajib and for Eid it is Sunnat. If the Khutba was not prayed for Juma then the Juma would not count and if it were not prayed for Eid then the Namaz would count but a bad act has been done. The other difference is that in Juma the Khuba is prayed before Namaz and in Eid it is prayed after. If the Khutba is prayed for Eid before the Namaz then a bad act has been done but the Namaz will count. There is no need to repeat the Khutba and there is no Azaan or Iqamat for Eid Namaz, the only thing that is allowed is to say 'Assalaatul Jamia' twice *[Qazi, Alamgiri, Durr-e-Mukhtar]*. **Rule:** To miss the Eid Namaz without reason is mis-guidance and Bid'at *[Bahar]*. **Rule:** To pray the Eid Namaz in a village is Makrooh-e-Tahrimi *[Durr-e-Mukhtar, Bahar]*. The following points are Mustahhab on Eid days;

1. To cut your hair
2. To cut your nails
3. To bathe
4. To perform Miswaak

5. To wear good clothes, if you have new then they should be worn, otherwise washed.
6. To wear a ring (which is allowable in Shariat)
7. To wear scent
8. To pray the morning prayer in the Mosque in your area
9. To go to the Eid place (Eid Gaah) early
10. To give Sadqah-e-Fitr before the Namaz
11. To walk to the Eid Gaah.
12. To return back from a different route.
13. To eat a few dates before going to Namaz. They should be either three, five, seven etc. but an odd number. If you do not have dates then eat anything sweet before Namaz and if you do not do this then there is no sin but not to eat anything before Isha, then there will be dissatisfaction *[Radd-ul-Mohtar etc.]*.
14. To show happiness
15. To give Sadqah openly
16. To go to the Eid Gaah respectfully, relaxingly and with your sight lowered.
17. To congratulate each other.

All the above points are Mustahhab. **Rule:** You should not say the Takbeer in a loud voice on the way to the Eid Gaah.*[Durr-e-Mukhtar, Radd-ul-Mohtar, Bahar]*. **Rule:** There is no harm in going to the Eid Gaah on a conveyance but those who have the strength to walk then it is better to do so and there is no harm to return back on a conveyance *[Johra, Alamgiri, Bahar]*. **Rule:** The time of Eid Namaz starts once the Sun is at the height of a spear and the time remains until midday day. However, it is better to delay the Eid-ul-Fitr Namaz and to pray the Eid-ud-Doha early, and if the time reaches midday before performing Salaam then the Namaz will not count *[Hidaya, Qazi Kahn, Durr-e-Mukhtar]*. When referring to midday it means midday according to Shariat and which has been explained in the 'time' section

Method of praying Eid Namaz

The method is to make intention for Eid-ul-Fitr or Eid-ud-Doha for two Rakats Wajib and then lift your hands up to your ears and say 'Allaho Akbar' and then fold them below the navel as normal. Now pray 'Sana' and then say Allaho Akbar and lift your hands upto your ears and release them and again lift your hands and say Allaho Akbar and release them again and then lift your hands again and say Allaho Akbar and then fold them. Meaning fold your hands after the first and fourth Takbeer and the second and third Takbeers release your hands. The best way to remember is that if there is something to pray after the Takbeer then fold your hands and where there is nothing to pray release your hands and hang them on the side. After folding your hands after the fourth Takbeer the Imam will quietly pray 'A'oozubillah' and 'Bismillah' and then he will pray 'Alhamdo' and a Surat loudly and then go into Rukooh and Sijdah and complete one Rakat. Then in the second Rakat the Imam will first pray the Alhamdo and a Surat then lift your hands to your ears and say Allaho Akbar and release them. Then do not fold them and repeat this twice more, therefore a total of three times and on the fourth time say Allaho Akbar and without lifting your hands go into Rukooh. This therefore means that in Eid Namaz there are six extra Takbeers, three before Qirayat and after Takbeer-e-Tahrima in the first Rakat and three after Qirayat in the second Rakat and before the Takbeer for Rukooh. Also in all the extra Takbeers you must lift your hands. Between two Takbeers a gap of three Tasbeehs should be made and it is Mustahhab in the Eid Namaz to pray after Alhamdo, 'Surah Juma' in the first Rakat and 'Surah Munafiqoon' in the second or in the first pray 'Sabbih Ismi' and in the second 'Hal Ataaka' *[Durr-e-Mukhtar, Bahar]*. After Namaz the Imam will pray two Khutbas and whatever aspects are Sunnat in the Juma Khutba they are also Sunnat in the Eid Khutba and whatever aspects are Makrooh in the Juma Khutba they are also Makrooh in the Eid Khutba. There are only two differences and they are that in Juma before the first Khutba it is Sunnat to sit down and here it is Sunnat not to sit down. Secondly it is Sunnat in this Khutba to pray Allaho Akbar nine times before the first Khutba and seven times before the second Khutba and fourteen times before standing down from the Mimbar and in the Juma Khutba it is not *[Alamgiri, Durr-e-Mukhtar, Bahar]*. **Rule:** If someone joins in the first Rakat after the Imam has prayed the Takbeers then they should say all the three extra Takbeers together even if the Imam has started the Qirayat *[Alamgiri, Durr-e-Mukhtar]*. **Rule:** If you

caught the Imam in Rukooh then first of all say the Takbeer-e-Tahrimah and then if you know that you can pray the three extra Takbeers before the Imam lifts his head from the Rukooh then pray the three Takbeers and then join the Imam in Rukooh. If you fear that if you stayed to pray the three Takbeers the Imam would lift his head from Rukooh then go straight into Rukooh and without lifting your hands pray the three Takbeers quietly in Rukooh. Whilst you were praying the three Takbeers the Imam lifted his head from Rukooh then you should also lift your head and leave the remaining Takbeers as these no longer need to be prayed *[Alamgiri etc.]*. **Rule:** If you joined in the second Rakat then pray the first Rakat's Takbeer when you stand to pray the missed Rakat *[Alamgiri etc.]*. **Rule:** If you joined in after the Imam had come back up from Rukooh then do not say the Takbeers at this stage but pray them when you pray the missed Rakat *[Alamgiri etc.]*. **Rule:** If you joined the Namaz in the last Rakat just before the Imam performed Salaam then pray your both Rakats with Takbeers when you stand up *[Alamgiri etc.]*.

The Time of Namaz of Eid and Bakr Eid and duration

Rule: If due to some reason the Namaz was not prayed on Eid day. For example, there was a storm or due to cloud the moon could not be seen and a witness gave a statement after the allowed time for Namaz or due to cloud the Eid Namaz carried over to Midday without the Imam realising, then the Namaz should be prayed the next day. If it cannot be prayed the next day then the Eid-u-Fitr Namaz cannot be prayed on the third day. Also, if the Namaz is prayed on the second day, then the time is the same as for the first day. That is from when the sun has risen upto midday (according to Shariat) and if the Namaz is missed on the first day without a genuine reason then it cannot be prayed on the second day *[Qazi Khan, Alamgiri, Durr-e-Mukhtar, Bahar]*. **Rule:** Eid-ud-Doha is the same in all aspects as Eid-ul-Fitr except for a few differences. These are that it is Mustahhab on Eid-ud-Doha that nothing should be eaten before the Khutba even if you are not going to perform Qurbani and if you do eat then there is no harm. Also to say the Takbeer loudly on the way to the Mosque and the Namaz for Eid-ud-Doha can be delayed unconditionally upto the twelfth (of Zil Hajj). If there was a reason, it cannot be prayed after the twelfth and to pray it after the tenth without reason is Makrooh *[Qazi Khan, Alamgiri etc.]*. **Rule:** If you are going to perform Qurbani then it is Mustahhab that from the first to the tenth of Zil Hajj not to cut your

hair or your nails *[Radd-ul-Mohtar, Bahar].* **Rule:** After Namaz of Eid to perform handshake and embracing like other days to Muslims is a good thing *[Washakhal Jeed, Bahar-e-Shariat].*

What is Takbeer Tashreeq

The Takbeer Tashreeq is called from the ninth of Zil Hajj from Fajr to the thirteenth of Zil Hajj Asr, after every Farz Namaz that is prayed via main Jamaat and to call it once loudly is Wajib and three times is better. The Takbeer Tashreeq is as follows 'Allaho Akbar Allaho Akbar La ilaha illallah Wallaho Akbar Allaho Akbar Walillahil Hamd' *[Tanweerul Absar, Bahar].* **Rule:** The Takbeer Tashreeq is Wajib as soon as the Salaam is performed. Meaning until an act has not been performed which takes him away from Namaz. Such as if he broke his Wuzu deliberately or walked outside the Mosque then the Takbeer is void but if the Wuzu broke on it's own accord then you should still say the Takbeer *[Radd-ul-Mohtar, Durr-e-Mukhtar, Bahar].*

For whom is Takbeer Tashreeq Wajib and when is it Wajib?

Rule: Takbeer Tashreeq is Wajib upon those who live in the city or a person who has made the intention of staying in the city. Whether it be a woman, a traveller or a person who resides in a village and if these people do not make the intention of staying in the city then the Takbeer is not Wajib upon them *[Durr-e-Mukhtar, Bahar].* **Rule:** Takbeer Tashreeq is also Wajib after the Juma Namaz but not after Nafl or Sunnats, however, you should also say it after Eid Namaz *[Durr-e-Mukhtar].*

NAMAZ OF THE ECLIPSE

Sun Eclipse

The Namaz of Sun Eclipse is Sunnat-e-Maukidah and the Namaz for a Moon Eclipse is Mustahhab. It is Mustahhab to pray the Sun Eclipse Namaz by Jamaat but it can be prayed alone. If it is prayed with Jamaat then all the conditions are the same as per Juma except for the Khutba. The same person leads this Namaz as the same for Juma and if they are not available then the Namaz should

be prayed alone either in the home or Mosque *[Durr-e-Mukhtar, Radd-ul-Mohtar]*. **Rule:** Pray the eclipse Namaz when the eclipse is on the Sun and not after the eclipse has moved. If the eclipse has moved but it is still shadowing the Sun then you can still start the Namaz and whilst there is an eclipse and if a cloud covers it then still pray the Namaz *[Johra Nera]*. **Rule:** If the eclipse occurs during a time where Namaz is not allowed then do not pray the Namaz and perform Dua and if the sun then sets, then finish the Dua and pray Maghrib Namaz *[Johra, Radd-ul-Mohtar]*. **Rule:** The Namaz for Eclipse is prayed like a normal Nafl Namaz, that is two Rakats and in every Rakat one Rukooh and two Sijdahs just like other Namaz. **Rule:** There is no Azaan, Iqamat or praying loudly in the eclipse Namaz and perform Dua after the Namaz upto the time when the sky becomes clear. You can pray more than two Rakats but perform Salaam in either two or four Rakat intervals *[Durr-e-Mukhtar, Radd-ul-Mohtar and Fatahul Qadir]*. **Rule:** If people do not gather together then call them with these words "Assalaatul Jamia" *[Durr-e-Mukhtar, Fatahul Qadir]*. **Rule:** It is better to pray the Jamaat for the Namaz in either the Eid place or the Jamia Mosque and if it's prayed elsewhere then there is no harm *[Alamgiri]*. **Rule:** If you know them, then pray Surah Baqr and Aal-e-Imran or it's length size Surats and in Rukooh and Sijdah also make them long and after Namaz perform a Dua until the eclipse is over. It is also allowed to delay the Namaz and extend the Dua. It does not matter whether the Imam when performing Dua is facing the Qibla or facing the audience. To face the audience is actually better and all the Muqtadees should say Ameen and it is also all right for the Imam to lean when performing Dua on the Asa (stick) or wall but not climb the Mimbar as this not allowed *[Durr-e-Mukhtar, Bahar, Fatahul Qadir]*. **Rule:** If the sun eclipse and a funeral Namaz clash together then pray the funeral Namaz first *[Johra, Bahar]*. **Rule:** There is no Jamaat for the moon eclipse even if the Imam is present, all people should pray on their own *[Durr-e-Mukhtar, Hidaya, Alamgiri, Fatahul Qadir]*.

Namaz is Mustahhab during times of difficulty or fear

Rule: It is Mustahhab to pray two Rakat Namaz for the following situations; Hurricane, darkness during the day, fearful light during the night, strong storm, heavy snow, the sky goes red, lightning, thunder, plague or other disease spreading, earthquake, fear of an enemy or any other difficult situation. *[Alamgiri, Durr-e-Mukhtar]*.

JANAZA - FUNERAL

Illness is a blessing

Illness is also a great gift and there are many benefits from it. Although by looking at it may seem as if it is giving you difficulty, but in reality it is a source of rest and easiness and the illness that is of the body is actually a great source of medicine for the recovery of the soul.

What is real illness?

The real illness is the illness of the soul and is something that should be feared and should be seen as a fatal illness. What should really happen is that a person should think of the illness or difficulty as a gift and accept it gladly. If not then at least have patience and understanding and hence by being impatient and complaining why lose the reward that has come your way? By being impatient the illness is not going to disappear but you will lose the reward and gain another problem. Many people who are naive use wrong phrases and obtain sin and some in fact even say words of Kufr by blaming Allah of being cruel (may Allah protect us from this). These people destroy their world and afterlife due to these sorts of statement.

Sins are forgiven and reward is given for illness and difficulties

The Holy Prophet Sallallaho Alaihi Wasallam has stated that the difficulty that a Muslim suffers upto the extent that a thorn pricks them, then Allah Ta'ala forgives his sins *[Bukhari, Muslim]*. The Holy Prophet also states that if a Muslim is taken ill due to illness or suffers any other sort of difficulty then Allah drops his sins like a tree drops it's leaves *[Sahih Bukhari, Sahih Muslim]*. The Holy Prophet also states that Allah has set a grade for a Muslim and if they do not reach that grade due to poor actions then Allah tests them by their health, goods or children and then gives them patience. Then makes them reach their intended grade *[Ahmad, Abu Da'wood]*. He also states that on the day of judgement when Allah rewards them for their patience the people who had rested and relaxed in this world will wish that only if scissors would have

cut their skins and given them that sort of difficulty. This is so that they could be collecting the reward *[Tirmizi]*.

Visiting people who are sick

To visit someone and enquire about his or her health is Sunnat. It is quoted in the Hadiths that there is a lot of virtuousness in this. The Holy Prophet has stated that when one Muslim goes and visits his other Muslim brother and because he is ill then until his return he has been gathering the flowers from Jannat *[Bukhari, Muslim]*. It was the Holy habit of the beloved Prophet that when he visited someone he used to say "Laa Baasa Tahurun Insha Allaho Ta'ala" meaning 'there is nothing to worry about, Insha Allaho Ta'ala this illness will purify you from your sins' *[Bukhari, Muslim]*. The Holy Prophet says that whenever you go to see an ill person ask them to pray for you because their prayer is the same as the prayers of the angels *[Ibne Maja]*. He has also stated that when one Muslim goes to visit another ill Muslim then they should pray this Dua seven times "As alullahu Azueem Rabbal Arshil Kareem Ayyashfeeka" if death doesn't come then you will get better. **Rule:** If you are aware that if you go to see someone about their health and the patient will not like it then do not go *[Durrar]*. **Rule:** If you went to visit someone and you saw that their situation was bad then do not show this in front of the patient nor shake your head so that the patient will know that their health has deteriorated. But talk to the patient about things that would enlighten them and make them feel better and do not put your hand on their forehead unless that is their request *[Durrar]*. **Rule:** To go and visit a Fasiq (wrongdoer) is also allowed because visiting is a right of Islam and a Fasiq is still a Muslim. If a Christian or Jew is a Zimmi (citizen of an Islamic country) then it is allowed to go and visit them *[Durrar]*. There is disagreement between Ulema as to whether one can visit fire worshippers if they are Zimmi. A Hindu comes under the same ruling as a fire worshipper and is different to the ruling of those who are followers of the book (Christians, Jews). There are no Zimmis who are Hindu, Christian, Jews, idol worshippers in the sub-continent of India *[Bahar-e-Shariat]*.

The coming of death

One day we will leave this world and death is going to come and we are going to go from here and hence we should prepare for the

after-life where we are going to stay forever and this time should always be remembered and not forgotten.

How should one live here?

The Holy Prophet has stated that live in this world like a traveller who is on a journey, meaning he lives like a stranger and he doesn't waste time on different routes because he knows he will be wasting time and will not reach his desired destination. In the same way a Muslim should not get stuck in the worldly affairs nor should they get involved with such connections which will divert them from the real destination and objective and should always remember their death as this reminds them of not getting too involved with worldly affairs.

When can one ask for death?

It is quoted in the Hadith Sharif "Aksiru Zikr Hazihimil Lazzatil Maut", meaning think about a very difficult death but don't ask for death as this is forbidden. If you must ask for it then say 'Oh Allah, keep me alive until life is good for me and give me death when that is the better for me *[Bukhari, Muslim]*. A Muslim should always have a pious thought in relation to Allah and always remain optimistic for his mercy. It is quoted in the Hadith that no one dies except with the thought they have had, because Allah has said "Anaa Inda Zanni Abdibi" I treat my servant with the thought they have for me. The Holy Prophet once went to a young person who was close to death and the Holy Prophet said 'How do you see yourself'? The young man replied " Oh messenger of Allah, I am optimistic of Allah and scared of my sins" The Holy Prophet replied "Those who have both in their heart i.e. optimism and fear then Allah will give him both, meaning fulfil his optimism and take care of his fear". It is a very tough time when the soul is being extracted. All the actions are dependant on this time and above all faith is in danger because Satan is in desperate attempt to take your faith and whoever Allah protects from his deceit and protects their faith is the one who has reached their desired destination. The Holy Prophet has said that whos last submission is "La ilaha illallah" meaning the first Kalima will go into Jannat.

When death draws nearer

Rule: When death is near for a person and you have seen some of the signs then it is Sunnat to lay the person on their right side and face them towards the Qibla. It is also allowed to keep the person flat and point his feet towards Qibla and tuck his head slightly up. This is so that he will face the Qibla and if this is not possible as it would cause the ill person difficulty then leave them as they are *[Hidaya, Alamgiri, Durr-e-Mukhtar].*

Praying the Kalima

Rule: At the time of near death when the soul has not yet departed then pray this loudly "Ash Hadu An La ilaha illallahu Wa Ash hadu Anna Muhammadan Rasoolullah", however, do not instruct the ill to pray *[Alamgiri, Fatahul Qadir].* **Rule:** Once the ill has prayed the Kalima then stop praying it loudly, however, if they say something else then start praying the Kalima again because their last words should be "La ilaha illallahu Muhammadur Rasoolullah" *[Alamgiri, Johra].* **Rule:** The person praying the Kalima who is close to the ill should be a pious person, not a person who will be happy at the death of the person. Therefore to have pious people around at the time is a very good thing and at this time to have 'Surah Yasin' being prayed and sweet smelling perfume is Mustahhab, such as Luban or Incense sticks etc. *[Alamgiri].* **Rule:** At the time of death a woman on her menstrual cycle or after-birth bleeding can be present *[Qazi Khan, Fatahul Qadir, Alamgiri].* However, if a woman has finished her period or a person for whom it is obligatory to bathe should bathe first and should not be present otherwise. Also you should make sure that their are no photographs or dogs in the house and if there are then throw them out immediately because where there are photographs or dogs then the angels of mercy do not enter. At the end time pray for the dying as much as you can and for yourself. Do not say anything bad from your tongue because this is the time where angels say Ameen to your prayers, when you see that the ill person is in extreme difficulty pray 'Surah Yasin' or 'Surah Ra'ad' *[Bahar-e-Shariat].* **Rule:** If at the dying time (Allah forgive) a phrase of Kufr is said then a Fatawa of Kufr is not be given. This is because maybe due to the difficulty, they are not in their senses and have said it unconsciously *[Durr-e-Mukhtar, Fatahul Qadir, Alamgiri].* It is also a strong possibility that you may

not have understood their words fully as they may miss bits out as they may be in the difficulty of death *[Bahar-e-Shariat]*.

What should be done when the soul is extracted

Rule: When the soul has come out then get a wide strip of cloth and take it underneath the jaw and over the head and tie it so that the mouth does not stay open. Also close the eyes and straighten the hands and feet, this action should be done by the one in the house who can do it most carefully, either father or son *[Alamgiri, Johra etc.]*.

Dua when closing the eyes

Rule: When closing the eyes of the deceased, you should pray this Dua "Bismillahi Wa Ala Millati Rasoolillah Allahumma Yassir Alaihi Amrahu Wa Sahhil Alaihi Ma Ba'dahu Wa'as'id'hu Bili Kaa'ika Waj'al Maa Kharaja ilaihi Khairam Mimma Kharaja Anhu" *[Durr-e-Mukhtar, Alamgiri, Fatahul Qadir]*. **Rule:** Put something heavy on the deceased stomach such as metal or soil to prevent it from blowing up *[Alamgiri]* however, ensure it is not heavier than necessary so that it may cause inconvenience *[Durr-e-Mukhtar, Bahar]*. **Rule:** Wrap a cloth around the whole body and then lift it onto something with four legs so that the body is not stuck to the floor *[Alamgiri]*. **Rule:** You should ensure that the bathing, Kafan and burial is done quickly because there has been strong emphasis on this in the Hadith Sharif *[Johra, Fatahul Qadir]*.

The dead person's debts

Rule: If the deceased has any debt or anything owing then it should be cleared as soon as possible. Because it is quoted in the Hadith that the deceased is worried about their debt and in one narration it is stated that the soul remains stuck until the debt is cleared. **Rule:** If a woman has died and a child is moving in her stomach then the stomach should be cut from the left side and the child taken out. **Rule:** A woman is alive and her child in her stomach has died and it is going to be fatal for the mother then the stomach should be cut and the child taken out. However, if the child is also alive then regardless of the difficulty the stomach should not be cut *[Alamgiri, Durr-e-Mukhtar, Bahar]*.

Method of bathing the deceased

Bathing the deceased is Farz-e-Kifaya and that is if some people gave the body a bath then all are no longer responsible *[Alamgiri]*. The method of bathing is that first of all where the body is going to be bathed i.e. table, stool or four legged furniture should be made sweet smelling by walking around it three, five or seven times with incense or nice smelling smoke. Then lay the body on the furniture and cover the navel to the knees with a cloth. Then the person washing the body should wrap some material around his hands and first of all wash the body's private parts. Then he should perform Wuzu on the body as in Namaz and that is wash the face, then both hands upto the elbows then perform a Masah of the head and wash the body's feet. Do not first washes both hands upto the wrists and wash the inside of the mouth or the nostrils, as this is not necessary when washing the deceased. However, get some cotton or a small piece of cloth and wet it and then wipe the teeth and gums and lips with it. Then if the deceased has hair or a beard then wash them with a sweet smelling flower called 'Gull Khairo' and if this is not available then wash it with clean soap which is made from Halal products and if this is not available then just with water. Then turn the body on it's right side and wash the side with water from 'Beri' leaves and then repeat the process on the left side and if this sort of water is not available then clean warm water is sufficient. Then sit the body upright and gently wash the lower part of the stomach. If something is excreted then wash it away but do not perform Wuzu or bath again, then finally wash the whole body with Kafoor water and then slowly slowly wipe the body with a dry piece of cloth. **Rule:** It is obligatory to flow the water over the body once and it is Sunnat to flow it three times. Wherever you are performing the bathing, it is Mustahhab to section the part so that except for the one bathing the body and his helpers no other person can see. Whilst bathing then lay the body as per laying it in it's grave i.e. facing the Qibla and if this is difficult then lay it whichever way is easiest *[Alamgiri]*. **Rule:** men should bath A male and a female should bath a female. If the dead is a small boy then women can bathe him and if the dead is a small girl then men can bathe her as long as their age is not of adolescence (approx. twelve years for boys and nine for girls) *[Alamgiri, Bahar]*. **Rule:** If a wife dies then her husband cannot bathe her nor touch her but there is no harm in looking at her *[Durr-e-Mukhtar]*. **Rule:** A husband can lift the coffin of his wife and he can lower her into the grave and he can see her face but he cannot touch her body or bathe her as this is forbidden

[Bahar-e-Shariat]. **Rule:** If a man dies and there are no males present or his wife then the woman present should perform Tayammum for the deceased. If the woman is a permissible female (Mahram) or his slave then they can perform Tayammum without wrapping their hands in material and if they are strangers then she must wrap her hands in material before performing Tayammum *[Alamgiri].* **Rule:** If a person dies where there is no water available then perform Tayammum and pray Namaz-e-Janaza and if water becomes available before burying the body then bathe the body and pray the Namaz of Janaza again *[Alamgiri, Durr-e-Mukhtar].*

Order for a dead Infidel

Rule: There is no bathing or Kafan (shroud) for an infidel. Wrap it in a large piece of cloth and bury it in a hole and only do this if there is no-one of their religion present, otherwise do not take the body nor should a Muslim touch it nor go to it's funeral *[Durr-e-Mukhtar, Radd-ul-Mohtar].* **Rule:** Keep both hands of the deceased to their side as to put them on the chest is the method if infidels *[Durr-e-Mukhtar],* and on some occasions people put the hands below the navel like in Namaz and this is also not correct *[Bahar-e-Shariat].* **Rule:** For the bathing of the body new empty containers are not necessary but normal household utensils are sufficient. In some houses people then destroy the utensils after bathing the body, this is also not allowed and Haram as it is wasting money and should either be given to the poor or used again by yourself. If they have become impure then wash them clean and if you think that it is impure to keep them in the home then this is also illiteracy and stupidity. Some people throw away the water remaining in the utensil, this is also Haram *[Bahar-e-Shariat].*

Three grades of Kafan (Shroud)

To give the deceased a shroud (Kafan) is Farz-e-Kifaya *[Fatahul Qadir].* There are three grades of a Kafan,

1. Necessity
2. Sufficient
3. Sunnat

For a male it is Sunnat to have three pieces, cover, top and bottom. For females the Sunnat is five pieces, cover, top, bottom, veil and chest-piece.

What is the Sunnat Kafan

The sufficient Kafan for males is two pieces of cloth, the cover and bottom piece. The sufficient Kafan for females are three pieces of cloth, the cover, bottom piece and the veil or the cover, top piece and veil. The necessary Kafan (Farz) is a piece of cloth for both males and females whichever covers the entire body *[Hidaya, Durr-e-Mukhtar, Alamgiri, Qazi Khan]*. **Rule:** The cover should be bigger than the height of the body so that it can be tied at both ends. The Bottom should be so long that it covers from the hair to the feet, meaning only the extra bits that are used on the cover to tie at both ends are longer than the bottom. The top is to cover from the throat to below the knees and is the same back and front. The tradition used in illiterate people is that the back is shorter than the front, this is wrong. The top does not have sleeves or the open collar (used for buttons). The difference between the top of males and females is that the male top is ripped at the collars and the females are ripped at the chest part. The veil is to be three arms length in size meaning one and half yards. The chest part for women is from the breasts to below the naval and it is better to have it upto the thighs *[Alamgiri, Durr-e-Mukhtar, Bahar]*. **Rule:** Without cause having the Kafan less than sufficient is Makrooh and not allowed *[Durr-e-Mukhtar, Bahar]*.

When can one beg for a Kafan

Rule: If there is the Kafan that is necessary available then it is not allowed to beg for more, because without necessity begging is not allowed. However, if there is not even the necessary amount of Kafan available then you can beg for the amount to fulfil the necessary required not more. If a Muslim fulfils the necessary amount without the need to beg then Insha Allah the reward for full Kafan will be obtained *[Fatawa-e-Razvia]*.

Material for the Kafan

Rule: The quality of the Kafan should be good meaning the same quality as the clothing the male wore on Fridays, Eid days and

special days and the female wore when she went to visit her parent's home. It is quoted in the Hadith Sharif that give the dead good Kafan because they meet other dead people and they obtain happiness by looking at their good quality Kafan. It is better to have the Kafan white in colour because the Holy Prophet has stated that wrap your dead in white Kafan *[Alamgiri, Guniya, Radd-ul-Mohtar]*. **Rule:** To have saffron or silk material Kafan is not allowed for males and is allowed for females, meaning, whatever they were allowed to wear in their lifetime, then that material is allowed and whatever was forbidden to wear in the lifetime is also forbidden to be used as Kafan *[Alamgiri, Bahar]*. **Rule:** It is allowed to use Kafan from used material *[Alamgiri, Johra]*.

Kafan for Children

For a girl the age of nine and over, a full woman's Kafan will be given, and for a boy the age of twelve and over a full Kafan of a man will be given. For a girl the age of less than nine then the Kafan of two pieces can be given. For a boy the age of less than twelve a Kafan of one piece can be given but it is better to give two pieces and it is actually best if the full Kafan is given for both even if the child is one day's old *[Qazi Khan, Durr-e-Mukhtar, Bahar]*.

From whos property should the Kafan be?

Rule: If the deceased has left some property then the Kafan should be bought from this *[Radd-ul-Mohtar]*. **Rule:** Debt, will, inheritance etc. are all superseded by the Kafan, meaning first the Kafan will be bought then the debts etc. will be fulfilled. Then whatever is left a third will be used to fulfil the will and then the remainder will be given to inheriting relatives *[Johra]*. **Rule:** If the deceased has not left any property then whoever is responsible for the deceased and was responsible for the deceased during their life will provide the Kafan and there is no-one available like this then the Kafan will be given from Bait-ul-Maal (deposit of funds used for Muslims). If there is no funds for Bait-ul-Maal then it is the responsibility of the Muslims there to give the Kafan and if they didn't then they would all be sinners. If the Muslims do not have the material then they can beg for one piece of material for the deceased *[Durr-e-Mukhtar, Johra]*. **Rule:** If a woman died and left some property but still the responsibility of the Kafan is on her husband. The only condition is that no such thing was said before dying which would take the

responsibility away from the husband. If the husband died and the woman had some of her own property she would still not be responsible for her husband's Kafan *[Alamgiri, Durr-e-Mukhtar]*. **Rule:** When it is referred that the Kafan is Wajib on such a person, this means Kafan as per Shariat. In the same way the rest of the goods such as perfume, bathing, taking the body to the burial place is all as per Shariat. As for the rest of the goods then if all the relatives gave the person in charge the permission then it is allowed otherwise the onus is on the person who wants to spend the money *[Radd-ul-Mohtar, Bahar]*.

Method of putting the Kafan on

The method is first bathe the body, then dry it gently with a cloth so that the Kafan does not get wet. Then incense the Kafan once, three, five or seven times but no more than seven. Then lay the Kafan as follows, first the big sheet (cover) then the bottom the top and then lay the body on top of this. Put the top on properly then put perfume on the body and the beard and then put Kafoor on the head, nose, hands, knees and feet. Then wrap the bottom round first left then right side then wrap the cover round, first left side then the right side so that the right side remains on top and then tie from the top and the bottom so that it would not blow open. For a woman, put on the top then part her hair into two and put them over the top on the chest. Then lay the veil from half way down the back and bring it over the head and cover the face like a Naqab and the end is on the chest. So its length is from the half way down the back to the chest and the width is from one earlobe to the earlobe. Some people put the veil on like they wear it on a day to day basis and this wrong and against the Sunnat. Then wrap the bottom of the cover then on top of it all wrap the chest cover from the breast to the thighs and tie it *[Alamgiri, Durr-e-Mukhtar, Bahar]*.

Method of taking the Janaza (coffin)

Rule: To lift the Janaza on the shoulder is a form of worship and every person should attempt to perform this worship. The Holy Prophet lifted the Janaza of 'Sa'ad Bin Ma'az' Radi Allahu Anho's Janaza *[Johra, Bahar]*. **Rule:** It is Sunnat to lift each side one by one and then walk ten steps at a time. The proper Sunnat is to first lift the right top side then the right bottom side then the left top side

and the left bottom side and then walk ten steps, which means that the total amount of steps taken is forty steps. It is quoted in the Hadith Sharif that those who take the Janaza for forty steps will have forty of their large sins forgiven and those who lift all four sides of the Janaza will definitely be forgiven *[Johra, Alamgiri, Durr-e-Mukhtar]*. **Rule:** When lifting the Janaza, lift it with the hands and place the sides on your shoulders. To put the sides on your neck or back is Makrooh, whichever side you misplace will remain Makrooh. **Rule:** For a small child, if one person walks alone then there is no harm and people should transfer the body one by one. **Rule:** The Janaza should be taken quickly but not so that it would jerk the Janaza *[Mujma'ul Anhaar, Durr-e-Mukhtar, Radd-ul-Mohtar, Qazi Khan, Hidaya, Waqiya, Fatahul Qadir, Alamgiri]*. **Rule:** Those who walk with the Janaza should walk behind it. You should not walk on the right or left side. If someone is walking in front then they should stay that far so that they would not be counted in the group that are walking with the Janaza, and if all the people are in front then this is Makrooh *[Alamgiri, Radd-ul-Mohtar, Bahar]*. **Rule:** It is better to walk with the Janaza on foot and if you are on an animal or in a vehicle then to be in front is Makrooh, otherwise remain a distance ahead *[Alamgiri, Sagiri]*. **Rule:** It is forbidden to take fire with the Janaza *[Alamgiri, Hijr]*.

Reward for going to the Janaza

Rule: If the deceased is a neighbour or a relative or a pious person then to go to their Janaza is better than praying a Nafl *[Alamgiri, Hijr]*. **Rule:** Those who are with the Janaza should not return home before praying the Namaz and after the Namaz he can return after gaining consent from the friends of the deceased and it is not necessary to gain consent to leave after the burial has taken place *[Alamgiri]*. **Rule:** It is forbidden to talk about worldly affairs or laugh when walking with the Janaza *[Durr-e-Mukhtar]*.

NAMAZ OF JANAZA

The Namaz of Janaza is Farz-e-Kifaya, meaning even if one person prayed it then all would be relieved of the responsibility and if no one prays it then those who are aware of it will have committed a sin, those who reject the Namaz as Farz is a Kafir. **Rule:** Jamaat is not a condition for this Namaz and if therefore if

one person prayed it the Farz will be fulfilled *[Alamgiri]*. The method of praying the Namaz is first of all to make the intention (I make the intention to pray Namaz for Allah and to perform Dua for this dead person). After making the Niyyat lift the hands upto the ears and whilst saying Allaho Akbar fold then below the navel. Then pray Sana, meaning "Subhanakallah Humma Wabihamdika Watabarakasmuka Wa Ta'ala Jadduka Wa Jalla Thana'uka Wa Laillaha Ghairuk". Then without lifting the hands say Allaho Akbar and pray the Durood Sharif, it is better to pray the Durood that is prayed in Namaz (Durood-e-Ibrahim) and if another Durood is prayed then there is no harm. Then say Allaho Akbar and pray the following Dua for yourself and for the deceased and for all Muslim men and women. "Allahummagh Fir Lihayyina Wa Mayyatina Wa Shaahidina Wa Gha'ibina Wa Sagirina Wa Kabirina Wa Zakarina Wa Unthana Allahuma man Ahyaytahu Minna Fa'ahyihi Alal Islam Wa Man Tawaffaytahu Minna Fatawaffahu Alal Imaan". Then say Allaho Akbar and then perform Salaam. **Rule:** If someone does not remember this Dua then any other Dua-e-Masoor will also do such as "Allahumgh Firli Wa Li Walidayya Wa Lil Mu'mineena Wal Mu'minaati Wal Muslimeena Wal Muslimaati Al Ahya'i Minhum Wal Amwaat Innaka Mujibbud Da'wat Birahmatika Ya Arharrahimin. **Rule**: Out of all the four Takbeers of Namaz-e-Janaza, only lift your hands on the first Takbeer and not for the other three. At the fourth Takbeer, without praying anything else perform salaam and release your hands. **Rule:** If the deceased was either insane or a male child then after the third Takbeer, pray this Dua "Allahumaj Alhoo Lana Farataw Waj'alhoolana Ajraw Wa Zukhraw Waj Alhoolana Shafi'aw Wamushaffa'a" and if it a girl then replace the words "Alhoolana" with "Alhalana" and "Shafi'aw Wamushaffa'a" with "Shafi'ataw Wamushaffa'ah". Insane in the above text means that he/she became insane before becoming an adult *[Guniya, Bahar]*. **Rule:** In the Salaam ensure that the intention is for the deceased, the angels and the present *[Durr-e-Mukhtar, Radd-ul-Mohtar]*. **Rule:** The Takbeer and Salaam should be prayed by the Imam loudly, and the rest quietly. **Rule:** There are two Farz in Namaz-e-Janaza;

1. Qayaam – Standing
2. All four Takbeers

There are three Sunnat-e-Maukidas in Namaz-e-Janaza and are;

1. To praise Allah

2. To pray the Durood
3. To pray for the deceased.

Rule: Because to stand is obligatory then if the Namaz is prayed without real reason seated or on a vehicle or animal then it won't count. If the friend and person in charge is ill or the Imam is ill and prayed the Namaz seated and the Muqtadees prayed it stood up then the Namaz will count *[Durr-e-Mukhtar, Radd-ul-Mohtar]*. **Rule:** Those who have missed some of the Takbeers should pray them after the Imam performs Salaam and if they are worried that if they remain to pray the Duas, people will take the body on their shoulders then they should just pray the Takbeers and miss the Duas *[Durr-e-Mukhtar]*. **Rule:** If a person comes after the fourth Takbeer has been said but the Imam has not performed Salaam then they should join in and when the Imam performs Salaam he should say 'Allaho Akbar' three times after *[Durr-e-Mukhtar]*. **Rule:** Every fact that breaks the Namaz also breaks the Namaz of Janaza except one thing and that is if women and men touch each other the Namaz of Janaza does not break *[Alamgiri]*. Rule: The same conditions, which are for normal Namaz are also for the Namaz of Janaza, meaning,

- Cleanliness of the body.
- Cleanliness of the clothes
- Cleanliness of the place
- Covering of the body
- Facing the Qibla
- Intention - although there is no fixed time for this and the Takbeer-e-Tahrima is a part of it not a separate condition. *[Durr-e-Mukhtar]*.

The condition for the deceased is that it is bathed and a Kafan is put on the body. If the bathing is not possible then to perform Tayammum on it and the Kafan is clean even though it may get dirty later and the body is put in front on the floor because if it is put on something or an animal then the Namaz will not count.

Whose Janaza Namaz should not be prayed

Rule: The Namaz of Janaza should be prayed for all Muslims regardless of whether they are grave sinners. There are however, a few exceptions to this and these are ; A traitor who fights against a correct Imam and dies fighting against the Imam. A robber who dies whilst raiding someone, then he should not be given a bath nor should his Namaz of Janaza be prayed. Those who have killed a people by strangling them. Finally a person who has killed his or her parents, then their Namaz of Janaza should not be prayed *[Alamgiri, Durr-e-Mukhtar, Bahar]*.

Rule: The first right for being the Imam of A Janaza Namaz is for the Sultan of Islam, then the judge (Qazi), then the Imam who leads the Juma prayer, then the Imam of the local Mosque, then the close relative or friend of the deceased (Wali). The right of the Imam of the local Mosque over the Wali of the deceased is Mustahhab and this applies when the Imam is more pious than the Wali, otherwise the Wali holds the right. *[Guniya, Durr-e-Mukhtar]*. **Rule:** Wali means the deceased person's relatives. When leading the Namaz the routine is the same for the relatives as with Nikkah, except for the only difference is that in Nikkah the son has first right over father for being a Wali and in Janaza the father has right over the son, except in the case where the son is a scholar (Alim) and the father is not, in which case the son would have the first right. If there are no relatives then the pious people of the non-relatives have the right *[Durr-e-Mukhtar, Radd-ul-Mohtar]*. **Rule:** If the close relative who is the Wali is not available and a distance relative is available then the distant relative will perform the Namaz. Not available means that they are so far away that it would be difficult to wait for them *[Radd-ul-Mohtar]*. **Rule:** If there are no relatives of a woman then the husband should pray the Namaz and if he is not available then a neighbour, in the same way if there are no relatives for a male then the neighbours hold the right *[Durr-e-Mukhtar, Bahar]*. **Rule:** There is no necessity to gain final permission for the Janaza of a female or child.

Rows for Namaz-e-Janaza

Rule: It is better that there are three rows for Namaz-e-Janaza as it is quoted in the Hadith that if there are three rows for a person's Janaza Namaz then they will be forgiven. If there are only seven men, then one should be the Imam, three stand in the first row, two

in the second row and one in the third row *[Guniya, Bahar]*. **Rule:** It is Mustahhab that the Imam stands near to the deceased's chest and not far away.

Namaz of Janaza is not allowed inside the Mosque

Rule: To pray the Namaz-e-Janaza inside the Mosque is totally Makrooh-e-Tahrimi, whether the body is inside the Mosque or outside, whether all the Namazees are inside the Mosque or some *[Durr-e-Mukhtar]*. **Rule:** If a person died on the day of Juma and it is possible to complete everything before the Juma Namaz then this should be done, to delay it after the Juma Namaz with the thought that more people will be able to attend is Makrooh *[Radd-ul-Mohtar]*. **Rule:** If the body has been buried and covered with soil without praying the Namaz then the Namaz should be prayed on the grave. So as long as you are aware that the grave has split and if the body has been buried but not yet covered with soil, then the body should be lifted out and the Namaz prayed and then buried again *[Radd-ul-Mohtar, Durr-e-Mukhtar]*.

Dead child's burial and Kafan

Rule: If a Muslim person's child is born alive and then dies, then it should be bathed, a Kafan put on and Namaz-e-Janaza prayed, then buried. If the child is born dead then, wash it and wrap it in a clean cloth and bury it, there is no Namaz nor is the bathing or covering done in the Sunnat method. **Rule:** If a child is born with the headfirst and was alive until the chest appeared then it dies, it will be regarded as born alive and then died. If a child is born breach or legs first and then is alive until the waist comes out and then dies, then it will be regarded as born alive and then died. If it dies before coming this far out then it will be regarded as dead even if it's voice was heard *[Durr-e-Mukhtar, Radd-ul-Mohtar]*. **Rule:** If a child is born alive or dead, whether it was fully formed or half formed, it should be given a name and on the day of judgement it will be accounted for *[Durr-e-Mukhtar, Radd-ul-Mohtar, Bahar]*. **Rule:** If a Muslim's child is delivered by an infidel woman and she was not his wife, meaning it was an illegitimate child then it's Namaz of Janaza should still be prayed *[Radd-ul-Mohtar]*. **Rule:** It is Farz-e-Kifaya to bury the body.

Size of the grave

Rule: The length of the grave should be at least the body's length in size. The width should be at least the half size of the length and the depth should be at least half the size of the length and preferably the depth should be the full size of the length otherwise the middle answer is to have the depth upto the chest *[Durr-e-Mukhtar]*. The depth means that the coffin or the inner grave is this deep not from ground level.

Grave or Coffin

Rule: There are two types of graves. The first is called 'Lahad' and this is a side pocket grave facing Qibla and the grave is dug with this pocket grave and the dead is placed in the pocket grave. The second is the standard coffin style grave and the body is lowered into the grave flat. The Lahad style is Sunnat but if it is not possible then there is no harm using the coffin style *[Alamgiri, Bahar, Qazi Khan, Johra etc.]*. The part of the grave where the body of the deceased is touching the grave, to have proper brick built is Makrooh *[Alamgiri, Qazi Khan]*. **Rule:** To spread a table type cloth etc. at the bottom of the grave is not allowed, as this is unnecessary use of goods *[Durr-e-Mukhtar, Bahar]*. **Rule:** The people who go into the grave to lower the body whether it be three or four or as many required should be pious and of good character. Because if they see something that is not worthy of mentioning it should not be mentioned and if they see something as is worth praising then it should be talked about *[Alamgiri]*. **Rule:** It is Mustahhab to put the body into the grave from the Qibla side not so that it is lowered from the feet end then brought towards the Qibla *[Durr-e-Mukhtar, Alamgiri, Fatahul Qadir]*.

Who should lower the body of a female?

Rule: The people lowering a female body should be her Mahrum (from whom a Pardah is not necessary) and if they are not available then other close relatives and if this is not possible then pious Muslims can lower the body *[Alamgiri]*. **Rule:** When placing the body into the grave pray this Dua "Bismillahi Wa Billahi Wa Alaa Millati Rasoolillah" *[Durr-e-Mukhtar, Alamgiri]*.

The deceased's side and face

Rule: Lay the deceased on their right side and point their face towards the Qibla. If you forget to point their face towards the Qibla but remember after the coffin is closed then re-open the coffin and point their face towards the Qibla. If you forgot and the soil is filled and the grave is closed then do not re-open the grave to point the face towards the Qibla. In the same way if the body is laid on the left side or the feet are where the head should be, then if you remember before the soil is put back on the grave then change it to the correct position otherwise leave it *[Alamgiri, Durr-e-Mukhtar, Radd-ul-Mohtar]*. **Rule:** After placing the body in the grave then you can release the tightening of the Kafan as it is no longer necessary and if you do not then there is no harm *[Johra, Bahar]*. **Rule:** After placing the body in the grave then replace the grave with raw soil. If the soil is soft then you can use planks of wood to support it as pillars, and if there is a gap between the pillars then fill it with soil and the same rule applies to a coffin *[Durr-e-Mukhtar, Radd-ul-Mohtar, Bahar]*. **Rule:** If the Janaza is of a woman then until it is lowered into the grave and the planks of wood are put across then keep the grave area partitioned with a cover. Do not cover a male's grave however, if there is a problem with the deceased face etc. then there is no harm in covering it. For a female ensure that the area is covered *[Johra, Durr-e-Mukhtar, Bahar]*.

When soil is given and how and what should be prayed

Rule: Once the planks of wood are put across the grave then start putting the soil back on. It should be started from the head side and picked up with both hands and dropped three times. When dropping it the first time pray "Min'ha Khalaqnaa'kum" then at the second throw pray "Wa feeha Nu'eedukum" and on the third throw pray "Wa Min'ha Nukhrijukum Taa'ratan Ukhra". The rest of the soil should be put on the grave using a shovel or spade etc. and to put more soil in the grave than what came out is Makrooh *[Alamgiri, Johra]*. **Rule:** The soil that is stuck to the hand can either be shaken off or washed off, whatever is preferable *[Bahar-e-Shariat]*. **Rule:** The grave should not be made completely square but there should be a dip in it like the humps of a camel. There is no harm in sprinkling water on the grave but in fact it is better to do so and the grave should be one span tall or slightly higher *[Alamgiri, Durr-e-Mukhtar]*. **Rule:** If a person dies on a ship and land is not near then

they should be bathed and a Kafan put on and lowered into the sea *[Guniya, Radd-ul-Mohtar]*.

To make domes or pillars on a grave and to make it solid

Rule: To make a dome or pillars etc. on top of a grave of Ulema or Saadaat then there is no harm. However, it should not be made solid *[Durr-e-Mukhtar, Radd-ul-Mohtar]*. Meaning it must not be made solid from the inside, and if it is raw soil on the inside of the grave and made with brick on the outside then there is no harm *[Bahar-e-Shariat]*. **Rule:** If it is necessary then you can write on the grave to mark it, but do not write where the wording may be open to disrespect *[Johra, Durr-e-Mukhtar]*. **Rule:** It is better to bury someone in a cemetery where there are graves of the pious people. **Rule:** It is Mustahhab to pray after burial the start and the end of Surah Baqr, the starting is from 'Alif Laam Meem to Muflihoon', and the end half is from 'Aamanarrassoluh to the end of the Surat' *[Johra, Bahar-e-Shariat]*.

Respect of the Grave

Rule: To sit, sleep, walk, excrete and urinate on a grave is Haram. You should walk where there has been a new pathway allocated, whether you are aware that the pathway is new or you just think that is the case *[Alamgiri, Durr-e-Mukhtar, Bahar]*. **Rule:** If you wish to reach a relative's grave but to get there you will have to walk on other graves then this is forbidden and therefore pray the Fatiha from a distance. You should not wear shoes inside the graveyard, because once the Holy Prophet saw a person wearing shoes he said 'take you shoes off, do not make it difficult for the buried and they will not make it difficult for you' *[Bahar-e-Shariat]*.

Time and day of Ziyarat (remembrance and visiting)

To go and visit the graves is Sunnat. You should go once a week, either on Friday, Thursday, Saturday or Monday is all valid. The best time is in the morning on a Friday. It is allowed to go and travel to the graves of the Aulia-e-Kiram and the Aulia provide benefit for those who do this. If you see something there which is against the Shariat such as facing women or hearing music then do no not stop going, but think of it as bad and try and avoid it

because to stop a pious act because of seeing bad things is not correct *[Radd-ul-Mohtar, Bahar]*. **Rule:** It is a wise thing that women should be stopped from going visit the graves *[Radd-ul-Mohtar, Fatawa-e-Razvia, Bahar]*.

Method of visiting the graves

The method is to enter from the feet side of the buried and stand facing them and say this. "Assalaamu Alaikum, Ya Ahla Daar'e Quamin Mu'mineena Antum Lanaa Salfuw Wa Insha Allahu Bikum Lahiqoon Nas'alullaha Lana Walakumul Afwa'Wal Aafiyata Yarahamullahul Mustaqdimeena Minna Wal Musta'akhireena Allahumma Rabbul Arwaahil Faaniyah Wal Ajsaadil Baaliyah Wal Izaamin Nakhira ad Khil Haazihil Quboora Minka Raw'haw Wa Reehanaw Wa Minna Tahyataw Wasalaama". Then pray the Fatiha and if you wish to sit then sit at the same distance when you sat near him when he was alive *[Radd-ul-Mohtar]*. **Rule:** Do not approach the grave from the head side of the buried as it will cause the dead pain, meaning that they will have to turn their head to look at you *[Radd-ul-Mohtar, Bahar]*.

Sending Sawab (Reward) to the deceased

Rule: When visiting the graveyard pray 'Alhamdo Sharif' and Alif Laam Meem upto Muflihoon and Ayatul Kursi and Amanarrasooluh to the end of the Surat. Also pray Surah Yaseen and Tabarakal Lazi and Alhakumttakassu once each and pray Qul Huwallaho Ahad either twelve, eleven, seven or three times and then send all the reward to the dead. It is quoted in the Hadith Sharif that those who pray Qul Huwallaho Ahad eleven times and then send the reward to the dead, then he who sends it will gain reward equivalent to the amount of dead people *[Durr-e-Mukhtar, Radd-ul-Mohtar, Bahar]*.

Eesaal-e-Sawab

The reward for praying Namaz, Fasting, Zakat, Hajj, Sadqah (Charity), Lillah and all other pious acts such as Farz and Nafl can be passed to the dead. The reward would reach all of them and the reward of the sender would not be reduced in the slightest. It is of optimism and wish that with the mercy of Allah every person would receive the same amount of reward and that is all of it and it would not be split or shared and therefore not reduced *[Shareh Aq'aid,*

Hidaya, Alamgiri, Radd-ul-Mohtar]. It is hoped that the total amount of reward will be given to the sender, for example, if a person performs a pious act which would carry ten rewards and then he sends that to ten dead people, the dead would all receive ten rewards. Hence, each and the sender would receive one hundred and ten rewards, and if it was sent to a thousand dead people then the sender would gain one thousand and ten rewards *[Fatawa-e-Razvia, Bahar].* **Rule:** It is forbidden to kiss or perform circles around the grave *[Bahar Shariat, Ash'atul Lam'aat].* **Rule:** It is a good thing to put flowers on the grave because whilst they remain wet they will perform the Tasbeeh of Allah and satisfy the heart of the deceased *[Durr-e-Mukhtar, Bahar].* In the same way to put a blanket of flowers on the Janaza, there is no harm *[Bahar-e-Shariat].* **Rule:** Wet grass should not be removed from the grave because the wet grass prays the Tasbeeh of Allah and gives rest to the buried and if it is removed then you have committed unjust for the deceased *[Radd-ul-Mohtar, Bahar].* **Rule:** It is allowed to put on a Ghilaf (blanket) on the graves of Aulia and Ulema when it is recognised that the person in the shrine is respected by majority and people are aware of the holy person's status and gain auspiciousness from the Holy Person who is resting.

Grieving and visiting the relatives and it's reward

Grief - Meaning to visit grieving relatives is Sunnat. It is quoted in the Hadith Sharif that those who grief and visit their brother during the time of sorrow then Allah will give then the outfit of miracle *[Ibne Maja].* It is quoted in another Hadith that those who visit people when they are grieving then Allah will reward them with the same amount of reward as those that they are visiting *[Tirmizi, Ibne Maja].*

What involves in visiting?

When visiting say that May Allah have mercy on the deceased and forgive their sins and may Allah give you patience and reward you for suffering. The Holy Prophet said these words when visiting 'Lillahi Maa Akhaza Wa Aa'taa Wa Kullu Shay'in indahoo Bi aJalim Musammaa' meaning They belong to Allah and he has taken and given and everything in his court has a fixed time *[Alamgiri etc.]* **Rule:** It is Mustahhab to visit all the relatives of the deceased,

small and large, women and men but only the Mahrum of the females visit the females *[Alamgiri, Bahar]*.

Time of grief

The time of grief is from the time of death upto three days. After three days it is Makrooh as it will remind the people of the sorrow and if visiting well after the death of the deceased and the person visited is not present or is not aware then there is no harm *[Johra, Radd-ul-Mohtar]*. **Rule:** It is Bid'at to visit the grieving relatives in the graveyard *[Radd-ul-Mohtar]*. **Rule:** It is allowed to visit the grieving relatives before burial but it is better to visit after the burial, but if the family of the deceased cannot remain patient and start crying loudly then it is better to visit before burial to comfort them *[Johra]*. **Rule:** If a person has visited once, then to go again is Makrooh *[Durr-e-Mukhtar]*.

Food for the deceased

Rule: If the family of the deceased **invite guest for food on the third or the fortieth day then it is a bad Bid'at and is not allowed**. This is because as per Shariat to invite guest for food is done on a happy occasion not on a sad occasion, however if you feed the poor and the needy then it is better *[Fatahul Qadir]*. Money from the goods of the deceased use to make food for the third day etc. is not allowed, once the goods have been distributed then if someone wishes to contribute then this is all right *[Khaniya etc.]*. It is a good thing if the neighbours or distant relatives bring food for the family of the deceased day and night and comfort them and make them eat *[Radd-ul-Mohtar, Bahar]*. **Rule:** The food that is sent for the family should only be eaten by family of the deceased. Any excess food should not be sent, as for others to eat this is not allowed *[Bahar-e-Shariat]* and to send food for the first day is Sunnat and after this is Makrooh *[Alamgiri, Bahar]*.

Moaning and Wailing for the dead

To scream and wail and perform lamentation about the deceased in a gathering is Haram and the same way to scream and shout the forthcoming difficulties are also Haram *[Johra, Nera]*. **Rule:** To rip your clothes, rub your face, undo the hair, to beat your head, to beat your chest are all methods of illiteracy and are all Haram

[Alamgiri]. It is quoted in the Hadith that those who hit their face or rip their clothes and scream illiterate words are not with me *[Bukhari, Muslim]*. It is quoted in another Hadith that those who beat their head and scream out and rip their clothes, I am unhappy with them. **Rule:** It is not permissible to cry with sound but if no sound is heard then there is no harm. To cry like this is proven for the Holy Prophet. At the passing away of his son the Holy Prophet had tears in his eyes. He stated that Allah does not punish for tears from the eyes or sorrow in the heart, however, he punishes due to the sound of the mouth nor does He perform mercy and because of those who cry loudly the deceased feels pain and also cries *[Johra, Bahar, Bukhari, Muslim]*. ***Sorrow*** - It is not permissible to perform sorrow for more than three days, however, the wife at the passing away of her husband performs sorrow for four months and ten days *[Bukhari, Muslim]*. **Rule:** Those who remain patient during times of difficulty obtain two lots of reward, one for being patient and the other for the difficulty and those who don't remain patient and scream etc. lose both rewards *[Radd-ul-Mohtar]*. It is quoted in the Hadith Sharif that when a Muslim man or woman are fronted with difficulty then, when remembering it pray 'inna lillahi Wa inna ilaihi Raji'oon'. Even if plenty of time has passed since the difficulty as Allah gives new reward and the reward is the same as that given at the initial time of difficulty.

Ta'ziyyat (Comfort and sorrow)

Ta'ziyyat means to pray that Allah forgives the deceased and protects them with His mercy and gives the family strength and patience and reward them for suffering. The Holy Prophet performed Ta'ziyyat in these words 'Lillahi Maa Akhaza Wa Aa'taa Wa Kullu Shay'in indahoo Bi aJalim Musammaa' It belongs to Allah and He has taken it back and everything to Him has it's fixed time" *[Alamgiri etc.]* **Rule:** It is Mustahhab to perform Ta'ziyyat to all the relatives of the deceased, small, large, male, female, however, for the females only their Mahrams perform Ta'ziyyat *[Alamgiri, Bahar]*.

SHAHEED - MARTYR IN ISLAM

Martyr's are alive

Allah Ta'ala states 'Wala Taquloo limay.......' meaning, those people who die in the path of Allah do not call them dead, because they are alive but you are not aware, and He also states 'Wala Tahsabannal Lazeena Qutiloo......ila Ajral Mu'mineen' meaning, those people who have died in the path of Allah, do not think of them as dead but they are alive at their Lord's place, they are given wealth and whatever Allah has given to them from His virtue they are happy, and those that they have left behind then there is good news for them and that is they have no fear nor are they worried and the Martyr's wish for Allah's gifts and virtue and that those who give with Imaan (their life) then Allah does not let that go to waste and there are many Hadiths explaining the virtues of the Martyrs.

Shaheed are exempt from bathing and shroud

Rule: The Shaheed are not to be given a bath nor is their blood to be washed nor do they have a shroud put on them. In fact they should be kept as they are and the Namaz of Janaza should be prayed and then covered. However, if the clothing that they are wearing is less than the Sunnat requirement then it should be added and made up to the Sunnat requirement but the trousers should not be taken off. If the Martyr is wearing extra to the normal clothing such as a scarf, shoes or a sword holder etc. then these should be taken off *[Hidaya etc.]*.

Conditions for not giving the Shaheed a Bath

Rule: For the Shaheed not to be given a bath there are seven conditions which have to be met and if even one is missed then the bath should be given.

- The Shaheed must be a Muslim
- The Shaheed must be within their senses (not insane)
- The Shaheed must be an adult
- The Shaheed must be clean (pak) i.e. Bathing was not compulsory on them

- The Shaheed must not have died due to punishment (executed due to Islamic law)
- The Shaheed must have been killed by a weapon (sword, dagger, gun etc.)
- The Shaheed must not have been killed by mistake
- The Shaheed must not have gained any advantage from the world after becoming injured.

It is a great quality and excellence of a Shaheed in this world that their blood is regarded as clean. Their body is regarded as clean and their clothing that they are wearing is regarded as a shroud. As for the next world their quality and excellence leaves nothing to be desired. **Rule:** If a thief, robber, warrior or a traitor kills someone then whether it be with a weapon or some other item they are regarded as Shaheed and they should not be bathed *[Hidaya, Radd-ul-Mohtar etc.]*. Gaining advantage from the world means after becoming injured the Shaheed eats something or drank something. The Shaheed slept or was treated for his injuries or stayed in the tent. Also if one whole period of Namaz passed whilst the person was conscious (as long as the person has the power to pray Namaz) or the person got up from tne injury ground and moved somewhere else. If the Shaheed was taken by others away from the battlefield whether he reached his destination alive or died on the way or gave some instructions about a worldly action. Or bought something or sold something or talked about a lot of things. Then in all these situations the bath should be given as long as these happened after the battle and if they happened in between the battle and these things did not stop the killing then a bath is not to be given. **Rule:** If another Muslim deliberately without justice kills a Muslim the deceased is regarded as a Shaheed and should not be given a bath. **Rule:** If a person was killed whilst protecting their life or property or trying to help another Muslim then they are regarded as a Shaheed (meaning a bath should not be given) whether they have been killed by a piece of metal, stone or stick *[Alamgiri]*. **Rule:** To take off all the clothes of a Shaheed and replace them with clean clothes is Makrooh *[Radd-ul-Mohtar, Alamgiri]*.

ROZA - FASTING

Obligation of Fasting

The rule for Fasting is similar to Namaz and is Farz-e-Ain and those who reject to believe it as obligatory (Farz) is a Kafir and those who miss it without genuine reason is a big sinner and will receive punishment in hell. Those children who have the strength should be made to keep a fast and strong boys and girls should be forced to keep a fast (a few slaps not with a stick) *[Durr-e-Mukhtar]*. Fasting for the whole month of Ramadan is obligatory.

Description of fasting and age for beginning

According to Shariat, the definition of a fast is make the intention to fast for the sake of Allah from the break of dawn to sunset and to refrain from eating, drinking or having sexual intercourse. For fasting, a woman has to be clean from menstruation or bleeding after childbirth meaning, the fast will not count for a woman on her period or still bleeding after childbirth. It is obligatory for a woman on her period or bleeding after childbirth to fast after her state of bleeding is over and she is clean from it, meaning to make Qaza for the missed Roza. Fasting is not obligatory for children or for an insane person as long as they remain insane for the whole month of Ramadan. If they gain sanity any period in the middle and it is still within the allocated time for intention, then they must make the intention and fast from that day onwards. If the Qaza is necessary for the whole month, for example, if a person was insane from the first of Ramadan and gained sanity on the twenty ninth day from the break of dawn until midday then they will have to perform Qaza for whole month's fasts *[Radd-ul-Mohtar]*.

Allocated time for the intention of Fasting

Rule: The fasts of Ramadan, fixed time promised fasts, voluntary, Sunnat, Mustahhab, and Makrooh fasts, the time for the Niyyat is from sunset upto midday. If an intention is made from any time between this allocated time then the Fast will count but it is better to make the intention from night time. Except for these six types of fasts all other Fasts (such as, Qaza for Ramadan, Qaza for Nafl, non fixed time promised fasts, compensation Roza i.e. Kaffara, Fasting for your sins and Roza for Tamattao). The time is from

sunset upto the beginning of the break of dawn not after this. The mentioning of the exact fast being performed is necessary, for example, I am keeping a fast for the 28th missed Ramadan Roza, or I am keeping a promised fast for such and such a thing being fulfilled *[Durr-e-Mukhtar]*. **Rule:** The intention for the Roza must be made before midday and if it is made as soon as the sun reached midday then the fast will not count *[Durr-e-Mukhtar, Bahar]*.

The meaning of the intention

Rule: Just as it was explained for other forms of worship, intention means to fix a firm thought in your heart. It is not necessary to say the intention, in the same way the intention for the fast is done the same way, however, it is better to say it with the tongue. If the intention is made at night then say "I have made the intention for the fast of Ramadan for Allah that I will keep tomorrow". If the fast is made before midday then say " I have made the intention for the fast of Ramadan for Allah which I will keep today" *[Johra, Bahar]*. **Rule:** If the intention is made in the day (before midday) then it is necessary to make the intention that I have been fasting from the break of dawn. If you make the intention that I will start fasting from now not from the break of dawn, then the Roza will not count *[Johra, Radd-ul-Mohtar, Bahar]*.

Fasting on doubtful days

Rule: The rule for fasting on the thirtieth of Shabaan when you are not sure whether it is the thirtieth of Shabaan or the first of Ramadan, then to fast with the sole intention of Nafl is allowed. However, to fast with the intention that if it is the first of Ramadan then it is my first Ramadan Roza and if it is not the first of Ramadan then it is a Nafl Roza then this is Makrooh-e-Tahrimi. However, if the thirtieth falls on a day where you always fast on that day then it is better to fast on that day. For example, if you fasted every Thursday and the thirtieth of Shabaan was on a Thursday then it is better to fast that day as a Nafl fast *[Durr-e-Mukhtar, Radd-ul-Mohtar etc.]*. **Rule:** On a day where there is uncertainty then you should wait until midday and if the news of seeing the moon arrives then fast that day and if no news arrive then eat and drink *[Durr-e-Mukhtar]*. **Rule:** To fast at the end of Shabaan for only one or two days is Makrooh and if you fast for three or more days then it is not Makrooh. **Rule:** To fast on the day of Eid is Makrooh-

e-Tahrimi, also the same rule applies on fasting on Bakr-e-Eid and also on the eleventh, twelfth and thirteenth of Zil Hajj. **Rule:** To fast for Sunnat or Nafl Roza for only one day is Makrooh-e-Tanzihi. For example, to fast on the tenth of Moharram is Sunnat but to fast only on that day is Makrooh and if you fast on the ninth then there is no problem and there is also no problem in fasting on the tenth and eleventh. **Rule:** It is Makrooh-e-Tanzihi for a woman to fast a Nafl Roza without the permission of her husband.

To make a promise to fast

Rule: If you made a promise to fast if your prayer was fulfilled, then that fast become Wajib as soon as your prayer is fulfilled. **Rule:** If you was fasting a Nafl Roza and you broke it then to perform it's Qaza is Wajib.

THE SIGHTING OF THE MOON

The Holy Prophet Sallallaho Alaihi Wasallam has stated that start fasting by seeing the moon and finish fasting (celebrate Eid) by seeing the moon, and if there is cloud then finish Shabaan by completing thirty days *[Bukhari, Muslim]*. He has also reported that do not start fasting unless you see the moon and do not stop fasting until you see the moon and if there is cloud and you cannot see the moon then complete the thirty days *[Bukhari, Muslim]*.

Which months is it Wajib to see the moon?

Rule: It is Wajib-e-Kifaaya to see the moon for five months. These are Shabaan, Ramadan, Shawwal, Zil Qad and Zil Hajj *[Fatawa-e-Razvia]*. **Rule:** Attempt to see the moon on the twenty-ninth of Shabaan in the evening and if you can see it then keep fast the next day and if you can't then complete thirty days of Shabaan and then start Ramadan *[Hidaya, Alamgiri, Bahar]*.

Proof of moon when skies are not clear

Rule: If the skies are not clear meaning there is cloud or smoke then only the proof of Ramadan will be counted if one Muslim who is sane and is an adult and is pious and a follower of Shariat, then his oath will be accepted. Whether the person is a male or female.

Except for the beginning of Ramadan all other month's proof has to be given by either two men or one man and two women. They all have to be pious and they have to say "I bear witness that I have seen the moon personally" then the proof of the moon will be accepted *[Hidaya, Durr-e-Mukhtar, Bahar etc.]*.

Definition of a pious person

The definition of a pious person in this text is a person who refrains from large sins and does not make a habit of committing small sins.Also is a person who does not perform acts which are against the respect of society such as eating whilst walking in the town.

Definition of a person following Shariat

People who by looking at them follow the Shariat but you are unaware of his hidden activities *[Radd-ul-Mohtar, Radd-ul-Mohtar, and Bahar]*. **Rule:** Whoever sees the moon and is a pious person then it is Wajib for them to give oath that night. **Rule:** If a person sees the moon in the village and there is no Islamic judge or ruler then the people of the village should be gathered and the oath should be given. If the person-giving oath is a pious person then it is necessary for the village people to fast the next day. **Rule:** When the sky is not clear then the proof for Eid has to be given by a Muslim, sane, adult, pious and a follower of the Shariat. Also there has to be either two men or one man and two women and only then the oath will be accepted *[Hidaya, Durr-e-Mukhtar etc.]*.

Proof of moon when skies are clear

Rule: If the skies are clear then until a lot of people do not give witness the oath will not be accepted (whether it be for Ramadan, Eid or any other month). The question remains as to how many people there should be, then this is upto the Islamic judge and when he is satisfied with the amount of people then he will declare it official. If the witnessing is given because the moon has been seen outside the city or from a high place then only one pious person's oath can be accepted for Ramadan *[Hidaya, Durr-e-Mukhtar, Bahar]*. However, we say that because nowadays people are lazy and do not bother going to look for the moon then except for Eid all the other month's moon witnessing when the skies are clear should be accepted if two Muslims have given oath.

Giving an oath when seeing the moon

When giving oath it is necessary to say "I bear witness" and without these words the oath cannot be accepted. However, due to bad skies and clouds for the oath of the moon for Ramadan if only "I have seen with my eyes the moon for this Ramadan today or I saw it last night' is sufficient. **Rule:** If some people come and say 'the moon has been seen in such a place or give witness that there has been a sighting of the moon (but have not seen the moon themselves) in such a place. Or they give witness that such and such a person has seen the moon or say that the judge of such a town has ordered Ramadan or Eid tomorrow then they are all incorrect methods and cannot be accepted *[Durr-e-Mukhtar, Radd-ul-Mohtar, Bahar]*. **Rule:** If only the judge or Imam has seen the moon alone for Eid then he can't celebrate or give order to celebrate Eid as this is not allowed *[Durr-e-Mukhtar, Bahar]*. **Rule:** If the moon was seen in a particular city and a group of people came from that city and stated the news that Ramadan has begun on such a day and people have started fasting from that day and the news is common then this is sufficient for people in this town as proof *[Radd-ul-Mohtar, Bahar]*. **Rule:** A person saw the moon alone for Ramadan or Eid but the judge did not accept his statement or oath then it is Wajib for him to fast the next day and if he doesn't or has broken the fast the Qaza is necessary *[Hidaya, Durr-e-Mukhtar, Alamgiri]*. **Rule:** If the moon is seen during the day whether it be before or after midday that moon is for the next day. Meaning if the moon is seen on the thirtieth day of Ramadan then it means the next day is the first of Shawwal and not the current day and therefore the fast must be completed. In the same way if the moon is seen during the day of the thirtieth of Shabaan, then Ramadan will begin the next day and the current day is the thirtieth of Shawwal and therefore fasting is not necessary *[Alamgiri, Durr-e-Mukhtar, Radd-ul-Mohtar, Bahar]*. **Rule:** If the moon is seen in one place then this moon isn't just for that place but for the whole world. However, the rule applies to the other places only when there has been a witness about the sighting of the moon. I.E. Someone has given oath or the judge that has ordered the seeing of the moon gives oath or a group of people have took the news from where the moon was sighted and have stated whether the people in their town have kept a fast or celebrated Eid. **Rule:** Proof cannot be accepted if the news is via a telegram or telephone or radio because even if it is correct it is only news and not an oath. In the same way news from people or printing the news in papers cannot be accepted

either, as it is not proof of oath. **Rule:** If the moon is seen then to point towards it is Makrooh, even if it is to show someone *[Alamgiri, Siraajia, Bazazia, Durr-e-Mukhtar, Bahar]*.

ACTIONS THAT BREAK THE FAST

Rule: By eating, drinking or having intercourse breaks the fast when you are aware that you are fasting and if you forget that you were fasting and eat or drank or had intercourse, then the fast will not break *[Hidaya, Alamgiri, Qazi Khan etc.]*. **Rule:** The fast will break if you smoked a cigarette or other form of smoke inhalation or cigar etc. **Rule:** The fast also breaks by eating a paan or tobacco, even if you spit out the contents. **Rule:** If you put sugar, sweet, chewing gum or any item in your mouth which dissolves and you swallow the taste then the fast will break. **Rule:** If there was something stuck in your teeth the same size or larger than a chick pea and you swallowed it or it was smaller than a chick pea and you took it out of your mouth and then swallowed it again then the fast will break. **Rule:** If your gums bled and the blood was more or equal to your saliva and went down your throat or was less than the saliva and it went down your throat and you could taste it then the fast will break. If the blood was less than the saliva and you couldn't feel the taste and it went down your throat, then the Roza will not break *[Durr-e-Mukhtar, Bahar]*. **Rule:** If a syringe is used or medicine is put up your nostrils or oil or medicine is put inside the ears then the fast will break, however, if water is put into or goes into the ears then the fast will not break *[Alamgiri, Bahar]*. **Rule:** If you were cleaning your mouth out or was cleaning your nostrils and water went down your throat by mistake or went up too far in your nostrils that it went in your mouth canal even by mistake then the fast will break. If however, you forgot that you were fasting then the fast will not break *[Alamgiri, Bahar]*. **Rule:** If you drank water or eat something whilst you were sleeping or your mouth was open and water went down your throat or snow went down your throat then the fast will break *[Johra, Alamgiri, Bahar]*. **Rule:** To swallow someone else's saliva or to take your own saliva in your hand and then swallowing it will break the fast *[Alamgiri, Bahar]*. **Rule:** If you put a coloured thread in your mouth and your saliva became coloured and then you swallowed the saliva, then the fast will break *[Alamgiri, Bahar]*. **Rule:** If tears went into the mouth and it was only

a drop or two then the fast will not break and if it is more and the taste is felt in the whole mouth then the fast will break, the same rule applies to sweat *[Alamgiri, Bahar]*. **Rule:** If a man kissed a woman or touched her or hugged her or copulated with her or embraced her and then ejaculated the fast would break and if the woman touched a man and the man ejaculated then the fast would not break. If a man touches a woman on her clothing and her clothing is so thick that the body warmth cannot be felt then the fast will not break even if he ejaculates. **Rule:** If the private parts are cleaned with excessive force upto the extent that the water reached upto the place where the suppository is kept then the fast will break and one should refrain from using too much force as there is a chance of illness *[Durr-e-Mukhtar, Bahar]*. If a man put oil or water down the hole of his penis then the fast will not break even if the liquid reaches the bottom. If a woman put water or oil into her vagina then her fast will break *[Alamgiri, Bahar]*. **Rule:** If a woman put cotton or a cloth in her vagina and it does not stay completely on the outside then the fast will break. If someone puts a dry finger up the anus or a woman put a dry finger inside her vagina then the fast will not break. If the finger is wet or something is on it then the fast will break when the finger reaches the part where the point of the suppository goes *[Alamgiri, Durr-e-Mukhtar, Radd-ul-Mohtar, Bahar]*. **Rule:** If a mouthful vomit is done purposely and you are aware that you are fasting then the fast will break and if small amounts are vomited then the fast will not break *[Durr-e-Mukhtar, etc.]*. **Rule:** If vomit occurs on it's own without control then whether it be a small amount or large the fast will not break *[Durr-e-Mukhtar]*. **Rule:** The rule of vomit applies when the vomit consists of food or liquid or blood, if the vomit consists of just phlegm then the fast will not break regardless of situation *[Alamgiri]*. **Rule:** If in Ramadan a person without cause openly eats or drinks then the rule for an Islamic judge is to execute them *[Durr-e-Mukhtar, Radd-ul-Mohtar, Bahar]*.

Actions that break the fast but only Qaza is necessary

Rule: If you were under the impression that the break of dawn had not yet occurred and therefore you eat, drank or had sexual intercourse and then later on found out that the break of dawn had already happened, then the fast will not count and only Qaza is necessary *[Durr-e-Mukhtar]*. **Rule:** If you were forced into eating or drinking and someone threatened you (either to kill you or cause

you serious harm) if you did not break your fast then even if you eat with your own hands, only Qaza is necessary *[Durr-e-Mukhtar etc.]*. Meaning only one fast has to be performed to replace the one broken *[Bahar-e-Shariat]*. **Rule:** If you had eaten or drank or had intercourse by mistake or you ejaculated just by seeing something or had a wet dream and then you thought that the fast had broken and therefore you deliberately eat or drank etc. then it is only compulsory to perform Qaza *[Durr-e-Mukhtar, Bahar]*. **Rule:** If you put ear drops in your ear or there was a wound on your stomach or head and you put medication on it and it reached the stomach or brain or you took on a drip (of glucose) or you sucked up medicine up your nose or you eat a stone, soil, cotton, paper, grass or any item where people would not generally eat and would think awful of, or stayed in Ramadan as if in Roza but did not make an intention of fasting, or did not make an intention in the morning but made an intention before midday and then eat after midday, or made an intention of fasting but not for Ramadan or raindrops or snow went down the throat or drank many drops of tears or sweat or had intercourse with a very small child who was not capable of having intercourse, or had intercourse with a dead person or had intercourse with an animal or had intercourse on a thigh or stomach or kissed a woman on her lips or touched a woman and even if there was a piece of cloth in between but the warmth of the body is felt and in these situations you ejaculated or you masturbated or you ejaculated whilst performing foreplay or except for the fast of Ramadan you broke another fast whether it be the Qaza of Ramadan, or a woman was sleeping whilst she was fasting and someone had intercourse with her whilst in her sleep or a woman was in her sense in the morning and she made the intention of fasting and then she went insane and whilst in this situation sexual intercourse was committed with her, or you were under the impression that it is night and you had food or you were in doubt that it was night but you had food but in fact the morning had broken, or you thought that the sun had set and you eat but the sun had not set or two people gave witness that the sun had set and two people gave witness that it was still day and this situation you eat food then in ALL the above situations only Qaza is necessary not Kaffara *[Durr-e-Mukhtar, Bahar, etc.]*. **Rule:** A traveller settled at a place, a woman on her period or bleeding after childbirth became clean from it or an insane person came back to their senses, or an ill person became healthy whose fast was broken whether someone made the person break their fast or water or other liquid went down the throat by mistake and the fast was broken because of this or

you thought that it was night and had some food but in fact morning had broken or you thought that it was sunset but in fact daytime was still left then in all these situations where there is still daytime left then you must stay as if you were in fasting as this is Wajib and then perform Qaza for the fast and if a child became an adult or an infidel became a Muslim then the Qaza for this day is not necessary but to remain as if they were fasting for the rest of the day is also necessary for them *[Durr-e-Mukhtar]*. **Rule:** When a child reaches the age of ten and they have the strength to keep a fast then they should be forced to keep a fast. If necessary they should be hit and if the strength is seen and then they break the fast then they are not to be given the order of Qaza, however, if the Namaz is broken then they should be made to repeat it *[Radd-ul-Mohtar, Bahar]*. If someone was having intercourse before dawn and as soon as dawn occurred they separated then there is no harm but if they continued then Qaza is necessary not Kaffara *[Radd-ul-Mohtar]*. **Rule:** If you were having intercourse by mistake and you separated as soon as you remembered then there is no harm and if you continued then Qaza is necessary not Kaffara *[Radd-ul-Mohtar]*. **Rule:** A deceased person had some Qaza that he had to perform then the Wali (next of kin) should give Fidya (money to replace the fast) to the poor but this is only necessary when the deceased had made a will and left some property behind and if this is not the case then it is not necessary for the Wali to give Fidya, however, it is better if they do so *[Bahar-e-Shariat]*.

Actions that break the fast and Kaffara is also necessary

If the fast of Ramadan is purposely broken then Kaffara is necessary. The Kaffara (compensation) is either to free one slave and if this is not possible then keep sixty fasts consecutively without a gap and if this is also not possible then feed fully sixty beggars twice in a day. If the sixty fasts are kept and in the middle even if one day's fast is missed then you must start the sixty again the previous ones will not count. If someone had kept fifty nine fasts and was unable to keep the sixtieth due to illness etc. then they must start again the previous fifty nine are wasted. However, if a woman starts her period in between then she must miss them and continue the fasts once she becomes clean and the previous fasts before the period started will count and when completing sixty the Kaffara will be completed *[Radd-ul-Mohtar, Bahar, Alamgiri]*. When breaking the fast and for Kaffara to become necessary there are a

few conditions that have to be fulfilled and only then the Kaffara become necessary.

Conditions where Kaffara become necessary

1. A fast is kept in the month of Ramadan with the intention of keeping a fast of Ramadan.
2. The person keeping the fast is a resident and not a traveller.
3. The person is an adult and is sane (if a child or madman breaks the fast then Kaffara is not necessary).
4. The intention for the fast of Ramadan was done at night (if the intention for the fast was made in the day before midday and then broken then only Qaza is necessary not Kaffara).
5. After breaking the fast an act occurred which gives reason to miss a fast which you had no control over such as a woman started her period or such an illness occurred where it is allowed to miss a fast then the Kaffara will not be necessary. If however, after breaking the fast a person became a Ma'zoor (had a problem) which was within their control such as a person injured themselves and therefore became Ma'zoor or became a traveller then the Kaffara will not be cancelled. As these things are within their control and Kaffara becomes necessary *[Durr-e-Mukhtar, Johra, Alamgiri, Bahar].*

Rule: A person fasting purposely eat or drank some medicine or tablets or drank water or had something to eat or drink for pleasure or had intercourse in the front or back passage with a person capable of having intercourse (male or female) and whether they had an orgasm or not or had intercourse with another person fasting then in all these situations both Qaza and Kaffara is necessary. **Rule:** If such an act is done whereby the thought is that the fast will not break (except eating, drinking or having intercourse), but you thought that the fast has broken and then you eat or drank, for example, you extracted blood or put on Surma (eye colour) or you had intercourse with an animal or touched a woman or kissed a woman or laid next to a woman or performed foreplay but in all these cases you did not reach orgasm i.e. did not ejaculate, or you put a dry finger up the anus and then after this you purposely eat or drank then in all these cases it is necessary to perform Qaza and Kaffara. If however, an act is performed where

the thought is that the fast does not break and you thought that the fast had broken and a Mufti (Islamic jurist) gave a Fatwa and the Mufti is respected within the local community and the Fatwa is that the fast has broken and then you purposely eat or drank, or you had wrongly misinterpreted a Hadith and thought that the fast had broken and then you eat and drank, then the Kaffara is not necessary even though the Fatwa is wrong or the Hadith heard is not proven *[Durr-e-Mukhtar, Bahar]*.

Acts that do not break the fast

Rule: If you eat, drink or have sexual intercourse by mistake then the fast does not break. **Rule:** If a fly, smoke or dust goes down the throat then the fast does not break, however, if you purposely inhaled smoke then the fast will break if you know that you are fasting. For example, incense, loban was lighted and was brought near the mouth and the smoke was sucked up the nose, then the fast will break. **Rule:** If you apply oil or lotion or surma on the body or eyes then the fast will not break. If the taste of the oil or surma is felt in the throat or if the saliva is coloured due to the surma then the fast will still not break *[Radd-ul-Mohtar, Johra, Bahar]*. **Rule:** If a fly goes down the throat then the fast will not break and if it is deliberately swallowed then the fast will break *[Alamgiri, Bahar]*. If whilst talking the lips got wet or you cleared your throat and then drank the saliva, then the fast will not break. But you should refrain from doing this *[Alamgiri, Durr-e-Mukhtar, Radd-ul-Mohtar, Bahar]* **Rule:** If your gums bled and the blood reached the throat but did not go down it, then the fast will not break *[Durr-e-Mukhtar, Fatahul Qadir]*. **Rule:** If you were eating by mistake and as soon as you remembered you spat out the food then the fast will not break and if you swallowed the food then the fast will break *[Alamgiri]*. **Rule:** You started eating (sehri) before the break of dawn and whilst you were eating you saw that the morning had broken and you spat out the food in your mouth then the fast will not break and if you swallowed the food then the fast will break *[Alamgiri]*. **Rule:** If you chewed a linseed or something of equivalent size and it went down the throat with your saliva then the fast will not break, if however, you felt the taste of it then the fast will break *[Fatahul Qadir]*. **Rule:** If medicine is grounded or flour is sieved and you felt the taste in your throat then the fast will not break *[Durr-e-Mukhtar, Fatahul Qadir etc.]*. **Rule:** If water went inside the ears then the fast will not break *[Durr-e-Mukhtar, Fatahul Qadir]* **Rule:** If you talked badly

about someone behind their back then the fast will not break, however to backbite is a very large sin. It is stated in the Holy Quran that to backbite is the same as eating the flesh of one's dead brother, it is quoted in the Hadith Sharif that backbiting is worse than adultery and by backbiting the light (Noor) of fasting will disappear *[Durr-e-Mukhtar]*. **Rule:** If you kissed but did not ejaculate then the fast does not break. In the same way you looked at a woman or her private parts but did not touch her and ejaculated or reached orgasm even though you looked many times or you thought about intercourse for a long time or kept on thinking about sexual activities and then ejaculated, then in all these situations the fast will not break *[Johra, Durr-e-Mukhtar]*. **Rule:** If you had a wet dream (nocturnal emission) then the fast will not break. **Rule:** If you remained in a state where bathing is obligatory (Junub) until the morning, in fact remained like that all day then the fast will not break. However to remain like that so that you miss a Namaz is Haram and it is quoted in the Hadith Sharif that where there is a Junub person in a house the angels of mercy do not enter the house *[Durr-e-Mukhtar, Bahar]*. **Rule:** If you had intercourse in any other hole except for the two passages below then unless you ejaculate the fast will not break. Also, if you masturbated but did not ejaculate then the fast does not break although this act is strictly Haram and it is stated in the Hadith that those who do this are not with me (Holy Prophet) *[Durr-e-Mukhtar, Bahar]*.

Acts that make the fast Makrooh

Rule: To lie, backbite, tell-tale, to swear, talk shamelessly, to cause someone harm are all Haram acts anyway, but to do these acts whilst fasting are even more Haram and because of this the fast become Makrooh. **Rule:** For a fasting person to taste or chew something without reason then the fast becomes Makrooh. The acceptable reason is when a husband or master is very short tempered and due to there being less salt will cause him disappointment then to taste (but not swallow) will not make the fast Makrooh. Another reason is when there is a small child or elderly or disabled person who cannot chew a chappati or bread and there is no other person available who is not fasting then the fast will not become Makrooh *[Durr-e-Mukhtar, Bahar]*.

Definition of tasting

Tasting something is not what is known as today where to taste something a few bites are taken or a few sips are taken, never mind tasting this will break the fast and if the conditions of Kaffara apply then Kaffara will become necessary. Tasting is to put something on the tongue and the taste is identified and then the food is spat out and none of it goes down the throat then the fast will not break and if something goes down the throat then the fast will break. **Rule:** If an item is purchased and it is necessary to taste it otherwise you would suffer a loss then you can taste it and the fast will not become Makrooh *[Durr-e-Mukhtar]*. **Rule:** To kiss a woman or to embrace her or to touch her is Makrooh when the fear is that you may ejaculate or may be tempted to have sexual intercourse and to kiss her on the lips or to suck her tongue is even more Makrooh and in the same way to perform foreplay is also Makrooh *[Durr-e-Mukhtar, Bahar]*. To smell a rose or musk (perfume) etc. and to put oil on the beard or mouchtache or to put on surma is not Makrooh as long as the surma is applied to look handsome or the oil is put on so that the beard will grow, and if the beard is a fist in length then it is Makrooh even when not fasting and if you are fasting then the Makrooh is even more *[Durr-e-Mukhtar]*. **Rule:** Whilst fasting, for a person to clean the nose or mouth with too much water and exaggeration is Makrooh, exaggeration in washing the mouth means to fill the whole mouth with water. **Rule:** Except for bathing or Wuzu to put water in the mouth or up the nose to cool down or wash the body or put on a wet cloth to cool down is not Makrooh. However, if you do this to show that you are suffering i.e. to put on a wet cloth, then it is Makrooh because to have a small heart for worship is not a good thing *[Alamgiri, Radd-ul-Mohtar, Bahar]*. **Rule:** To gather saliva in the mouth and then to swallow even without fasting is not a good thing but it is Makrooh whilst fasting *[Alamgiri, Bahar]*. To perform Miswaak whilst fasting is not Makrooh, in fact just as it is Sunnat to perform Miswaak on other days it is also Sunnat whilst fasting.

SEHRI AND IFTAAR (OPENING AND CLOSING THE FAST)

The virtue for performing Sehri

The Holy Prophet Sallallaho Alaihi Wasallam has stated "eat for Sehri as there is a lot of blessings for this. The difference between our fasts and the fasts of the other book followers is the bite of sehri *[Bukhari, Muslim, Tirmizi, Nisaa'i etc.]*. Allah and His angels send blessings to those who eat at Sehri *[Tibrani]*. The whole of Sehri is complete blessing and should not be missed and if possible drink at least one gulp of water because Allah and His angels send blessings upon those who perform sehri" *[Imam Ahmad]*. The Holy Prophet has stated the Allah has said that out of my servants I love those more that rush their Iftari and delay their Sehri *[Ahmad, Tirmizi etc.]*. It is also reported that Allah chooses those who hurry their Iftari and delay their Sehri *[Tibrani]*. **Rule**: To eat Sehri and to delay it is Sunnat, but to delay it so much that their is doubt that the dawn will break then this is Makrooh *[Alamgiri, Bahar]*. **Rule:** To hurry the Iftar is Sunnat but it must only be done when you are satisfied that the sun has set, and until you are not completely satisfied you should not start Iftari even if the Mo'azzin has called the Azaan. On days where it is cloudy the Iftar should not be hurried *[Radd-ul-Mohtar]*.

What should Iftar be started with?

Rule: The Holy Prophet has stated that when you start the Iftar, then start it with either some dates or dry dates, and if these are not available then start it with water as this is an item that purifies. The Holy Prophet used to pray this Dua when finishing the fast (Dua of Iftari) "Allahumma Laka Sumto, Wa Alaa Rizqika Aftarto" meaning, Oh Allah I fasted for you and I have opened my fast with your given wealth.

Situations Where Missing The Fast Is Allowed

Rule: Travelling, pregnancy, breast-feeding, sickness, fear of being killed, any other difficulty recognised by Shariat or illness affecting

sense are all reason where missing the fast is allowed. Therefore no sin will be committed and when the cause is over then to keep Qaza of the missed fast is compulsory. **Rule:** Travelling means as per Shariat the recognised distance, i.e. a journey with the intention of travelling three days (fifty seven and a half miles) even if the journey is for a disallowed cause *[Durr-e-Mukhtar]*. **Rule:** If you started travelling in the daytime then that day's fast is not a cause. However, if it is broken then the Kaffara will not be necessary but you will have committed a sin, and if you broke it before starting the journey and then started the journey, then Kaffara will also be necessary. If you travelled during the day but forgot something at home and returned for it and whilst back at home you broke the fast and then started the journey again, then Kaffara is also Wajib *[Alamgiri, Bahar]*. **Rule:** If a traveller had not started travelling before midday and had not eaten anything so far, then it is Wajib to make the intention for the fast *[Johra, Bahar]*. **Rule:** If no harm will affect the traveller or his companion if they fasted then it is better to fast and if it will cause a problem then it is better not to fast *[Durr-e-Mukhtar]*. **Rule:** If a pregnant woman or a mother breast feeding has a true indication that her life or the child's life is in risk then she can miss the fast. Even if the breast feeding woman is only a wet nurse and only does this work in Ramadan *[Durr-e-Mukhtar, Radd-ul-Mohtar, Bahar]*. **Rule:** If an ill person has a true indication that their illness will worsen or the healing will be delayed or if a healthy person has a definite indication that their health will deteriorate or the helper will become very weak then in all the above situations it is allowed to miss the fast *[Johra, Durr-e-Mukhtar, Bahar]*. **Rule:** In these situations a definite indication is necessary and just a thought or fear is not sufficient. A definite indication means three options, either a physical sign is seen or felt, or true experience is known or a Muslim Doctor who is not a wrongdoer (Fasiq) has advised. If therefore a physical sign is not seen or it has never been experienced or an infidel doctor or wrongdoer has advised and you missed a fast then this will mean that you have committed a sin and if you break a fast then Kaffara would also be necessary *[Radd-ul-Mohtar, Bahar]*. Most of today's doctors if they are not infidels then they certainly are wrongdoers and if these people advise then it must not be followed and it is not allowed to miss the fast or to break the fast is not allowed. These doctors are seen to forbid fasting for small illnesses and do not have the decency to separate the illness that does need the fast to be missed and the illness where fasting would not cause any harm. **Rule:** If you are so hungry or thirsty that you are definitely sure that you will die or you

will lose sanity then in this situation do not keep a fast *[Fatahul Qadir, Alamgiri, Bahar]*. **Rule:** If a snake bites you and your life is at risk then break the fast *[Radd-ul-Mohtar, Bahar]*. **Rule:** If an old age pensioner (an old person who is getting weaker every day) who does not have the strength to keep fast and will no longer be able to keep a fast then it is allowed for them not to fast anymore. However, it is Wajib upon them to give Fidya for every fast missed meaning to fully feed a beggar twice or to give Sadqa and Fitra for every fast missed *[Durr-e-Mukhtar, Alamgiri, Bahar]*. **Rule:** If an old person cannot keep the fast in summer due to the heat but can keep the fast in winter then he can miss them in the summer but it is obligatory for him to fast (perform Qaza) in the winter *[Radd-ul-Mohtar, Bahar etc.]*. **Rule:** After giving Fidya the old person gained enough strength to keep the Qaza for the missed fast then it is Wajib upon them to fast and the Fidya will be counted as voluntary. **Rule:** A person cannot fast or pray Namaz for another person, however he can send the reward for his fasts to other people *[Hidaya, Alamgiri, Durr-e-Mukhtar]*. **Rule:** A Nafl fast if started deliberately becomes necessary and therefore if it is broken it becomes Wajib to keep a Qaza or if it breaks unintentionally such as if monthly periods start it is still necessary to keep it's Qaza *[Hidaya, Durr-e-Mukhtar, etc.]*. **Rule:** If a Nafl fast is kept on Eid days or the days when it is Makrooh to fast then it is not Wajib to finish the fast, in fact it is Wajib to break it and Qaza is not Wajib for breaking this fast. If you have made a promise to fast on these days then it is Wajib that you keep the fast but on some other day not on these days *[Radd-ul-Mohtar, Bahar]*.

When Nafl fasts can be broken

Rule: You can break a Nafl fast due to the arrival of guests when you are sure that you will perform Qaza for it and it is only allowed to break the fast before midday not after. However, if your parents are unhappy then it is allowed to break the fast before Asr Namaz and not after *[Alamgiri, Radd-ul-Mohtar]*. **Rule:** If someone has invited you for a meal then you can break the Nafl fast before midday and it is necessary to keep it's Qaza. **Rule:** A woman should not fast Nafl, promised or oath Rozas without her husband's permission and if she has then he can make her break them but to perform the Qaza will be Wajib and permission should be asked from the husband before keeping them. If however there is no problem from her husband then she can keep the Qaza without his

permission and in fact if he refuses she can still keep the Qaza. As for Ramaḍan fasts or Ramadan Qaza fasts there is no need to gain permission from her husband and in fact if he stops her she must still keep these fasts *[Durr-e-Mukhtar, Radd-ul-Mohtar]*. **Rule:** If a fast is not kept due to any reason then when it is possible it the Qaza must be kept *[Durr-e-Mukhtar etc.]*.

VIRTUES FOR SOME NAFL FASTS

Ashura

Meaning fasting on the tenth of Mohharram and it is better to fast on the ninth of Mohharram. The Holy Prophet Sallallaho Alaihi Wasallam kept the Ashura fast himself and instructed others to keep it. He also stated that after Ramadan the best fast is of Ashura *[Bukhari, Muslim, Abu Da'ud, Tirmizi]* and he has also stated that the Ashura fast erodes the past one year and the coming one year's sins *[Muslim, Abu Da'ud]*.

Six fasts of Shawwal

The Holy Prophet Sallallaho Alaihi Wasallam has stated that those who have kept the fasts of Ramadan and then kept six fasts of Shawwal, then they are like those who have always kept a fast. He has also stated that if you fast after Eid for six days then you have fasted for the whole year *[Muslim, Abu Da'ud Tirmizi, Nisaai, Ibne-Maja etc.]*. **Rule:** It is better that they are kept separately and if they are kept continuously after Eid then there is no harm *[Durr-e-Mukhtar, Bahar]*.

Fast of Shabaan and the virtue for the 15th of Shabaan

The Holy Prophet Salallaho Alaihi Wasallam has stated that when the fifteenth night of Shabaan arrives then on that night stand (meaning perform Nafl Namaz) and fast during the day. This is because Allah Ta'ala after sunset pays special attention to the world and says is there anyone wanting forgiveness whom I will forgive, is there anyone looking for wealth whom I will give wealth to, is there anyone who is stuck in difficulty whom I will release? Is there anyone like this, is there anyone like this? He states this until the sunrise of Fajr *[Ibne Maja]*. He has also stated that on the night

of the fifteenth Allah pays attention to all His creation and forgives all except for the infidel and those who break friendship because of a worldly cause *[Tibrani, Ibne Huban]*.

Fasts of Ayyam Baiz

Meaning the fasts of the thirteenth, fourteenth and fifteenth of every month. The Holy Prophet Sallallaho Alaihi Wasallam has stated that fasting for three days every month is like fasting all the time *[Bukhari, Muslim]*. He has also stated that if possible keep three fasts every month as every fast erodes ten sins and clears you of sins like water cleans clothes *[Tibrani]*.

Fasting on Mondays and Thursdays

The Holy Prophet Sallallaho Alaihi Wasallam has stated that the actions of each person is presented to Allah on Mondays and Thursdays and I would prefer that my actions are presented when I am fasting. He has also stated that Allah forgives everyone except two people who have had a fight and are not speaking to each other, then Allah tells His angels to leave them until they make up *[Tirmizi, Ibne Maja]*.

Fasting on Wednesdays and Thursdays

The Holy Prophet Sallallaho Alaihi Wasallam has stated that those who fast on Wednesdays and Thursdays, then their freedom from Hell has been written down. Those who fast on Wednesdays, Thursdays and Fridays then Allah Ta'ala makes a house for them in Jannat where the inside can be seen from the outside and the outside can be seen from the inside. **Rule:** To specifically keep a fast only on Fridays is Makrooh, therefore, you should keep a fast before or after, as to keep a Nafl or Sunnat fast on it's own is Makrooh.

AI'TEKAAF - STAYING IN MOSQUE

Ai'tekaaf is to stay with the intention of Ai'tekaaf for the sake of Allah in Mosque. There are three types of Ai'takaaf, Wajib, Sunnat-e-Maukida and Mustahhab.

Ai'tekaaf Wajib

This is when a promise is made and fulfilled. For example, you make the intention that if my such and such thing is done then I will stay in Mosque for one day or two days. Once the action is completed it is necessary to perform Ai'tekaaf and with this Ai'tekaaf fasting is a condition and without fasting the Ai'tekaaf is not correct.

Ai'tekaaf Sunnat-e-Maukida

This is performed in the last third of Ramadan, meaning the last ten days. i.e. from sunset of the twentieth of Ramadan you entered in the Mosque with the intention of Ai'tekaaf and did not come out until the thirtieth sunset or if the moon is seen on the twenty-ninth sunset. If the intention of Ai'tekaaf is made after sunset on the twentieth then the Sunnat Maukida will not be counted. This Ai'tekaaf is Sunnat-e-Kifaya meaning if one person within the community performs it then all will not be held responsible and if no-one performs it then all will be held responsible. Fasting is also a condition for this Ai'tekaaf, but the Ramadan fasts are sufficient *[Durr-e-Mukhtar, Hindiya]*.

Ai'tekaaf Mustahhab

Except for the Ai'tekaaf Wajib and the Ai'tekaaf Sunnat, any other Ai'tekaaf is Mustahhab. Fasting is not a condition for Ai'tekaaf Mustahhab and it can be done for a little while. Whenever you go to Mosque, make the intention for this Ai'tekaaf even if you are going for a short while and when you come out the Ai'tekaaf will finish. For the intention, just the thought that I am performing Ai'tekaaf Mustahhab for Allah is sufficient *[Alamgiri, Bahar etc.]*.

Rule: Mosque is necessary for men but for women the place where she normally prays Namaz is sufficient *[Hidaya, Radd-ul-Mohtar, Bahar]*. **Rule:** It is Haram for the Mu'takif (the person performing Ai'tekaaf) to come out of Mosque without a reason, even if it is by mistake, as the Ai'tekaaf will break. In the same way if the woman comes out of the area of Ai'tekaaf without reason then her Ai'tekaaf will break even if she remains in the house *[Alamgiri, Radd-ul-Mohtar]*. There are two reasons where you can leave the Mosque, one is for natural necessity and the other is for religious necessity. The natural necessity reason is things such as, excretion, urination, to clean the private parts, bathing, Wuzu (where there is no

facilities in Mosque to perform Wuzu or have a bath, i.e. a big pool, showers, etc.). The religious necessity is things like going to pray Eid or Juma Namaz and if in the Mosque that you are staying does not have regular Jamaat prayers then you can leave and go to pray Jamaat. Except for these reasons if you went outside the Mosque even for a little while then the Ai'tekaaf will break, even if it was done by mistake. **Rule:** The Mu'takif will remain in Mosque and he will eat, drink and sleep there, and if he leaves the Mosque for these things then the Ai'tekaaf will break *[Durr-e-Mukhtar, Hidaya etc.]*. **Rule:** Except for Mu'takif, no other person has the permission to eat, drink or sleep in the Mosque. If you wanted to do these things in Mosque then first make the intention of Ai'tekaaf and then either pray Namaz or other worship and then perform these functions, but you must remember and take great care that the Mosque does not get dirty *[Radd-ul-Mohtar, Bahar etc.]*. **Rule:** To fulfil the Mu'takifs needs or his family's needs, the Mu'takif is allowed to buy or sell in the Mosque as long as the items that he is buying are already not available in the Mosque. If they are available then there is only a small amount and it does not take a lot of space and if the intention is to make business then this is not allowed even if the items are not available in the Mosque *[Durr-e-Mukhtar, Radd-ul-Mohtar, Bahar]*. **Rule:** The Mu'takif should not stay quiet nor should he speak but he should pray the Quran or Hadith or pray the Durood Sharif. He should also learn or lecture about the knowledge of Islam, and pray the life stories of the Prophets and the Walis of Allah and write about religion *[Durr-e-Mukhtar]*. **Rule:** If Nafl Ai'tekaaf is broken then there is no Qaza for it. If the Sunnat Ai'tekaaf is broken then only the day that is broken is necessary for Qaza and not for all the ten days. If the Wajib Ai'tekaaf is broken and the promise was to keep Ai'tekaaf for some days of the month then only the day where the Ai'tekaaf is broken needs to be repeated. If the intention was to keep so many continuous days Ai'tekaaf and it breaks then the Ai'tekaaf will have to be started again. If the continuity is not the promise then just repeat it from where it was broken. **Rule:** Whatever the reason may be for breaking the Ai'tekaaf, whether it be intentionally or unintentionally, the Qaza has to be performed.

ZAKAT- ALMS TO THE POOR

The benefit of giving Zakat

Allah Ta'ala has stated that 'success is for those who give Zakat'. He has also stated 'Whatever you give, Allah will replace it with even more and Allah is the best at giving wealth'. He has also stated 'that those who are misers, then don't think that whatever Allah has given them due to His virtue that it is a good thing for them but it is a bad thing for them, because that item will be wrapped around their necks and a lock put on it for those who are tight with their money'.

Punishment and loss for not giving Zakat

Allah has also stated ' those who collect silver and gold and do not spend it in the path of Allah then they will be given severe punishment. Also give them the news that when they are heated in the fire of Hell and with that their foreheads and sides and backs will be marked and they will be told that this is that gold and silver which you gained for your desire and so taste what you had gained'. The Holy Prophet Sallallaho Alaihi Wasallam has reported that 'the goods that are destroyed, are destroyed due to not giving Zakat'. He has also reported that 'strengthen your possession by giving Zakat and heal your sick by giving Sadqa and pray to deter any difficulties and cry and perform worship'. He has also reported that 'Allah Ta'ala has made four things obligatory and those who only perform three of them and miss one then it will be of no use to them until all four things are not performed. Namaz, Roza, Zakat and Hajj, and he stated that those who do not give Zakat, their Namaz is not accepted *[Tibrani, Abu Da'ud, Imam Ahmad]*. **Rule:** Zakat is Farz and those who reject it as Farz are infidels and those who do not give Zakat are wrongdoers and worthy of execution and those who delay and do not give Zakat on time are sinners and their testimony or oath will not be accepted *[Alamgiri, Bahar]*. According to Shariat, Zakat is defined as from your goods to take one part for Allah that has been fixed by Shariat and to make a Muslim poor person the owner of it. **Rule:** To replace something is not giving Zakat, for example, to feed a poor person with the intention of giving Zakat as this would not be making the person the owner of the money. However, if food is given and whether he eats it or takes it with him then this will be counted as giving Zakat and in the same way if clothing is given with the intention of Zakat then

the Zakat will be fulfilled *[Durr-e-Mukhtar]*. **Rule:** It is also a condition to make someone the owner that knows how to accept it , meaning if someone throws it away or is easily fooled into giving it away then this is not counted as making someone the owner, for example if a small child or an insane person is given Zakat then it will not count. If the child does not have sense then the Zakat should be given to his father who should also be poor and then should be made the keeper or the child's guardian or person looking after the child *[Durr-e-Mukhtar, Radd-ul-Mohtar, Bahar]*.

Conditions when Zakat would become necessary

Rule: There are a few conditions when Zakat would become necessary.

1. To be a Muslim
2. To be an adult
3. To be sane
4. To be free (i.e. not a slave)
5. To be the owner of goods above Nisaab (threshold - where Zakat would become necessary)
6. To be a complete owner of the goods
7. To be free from any sort of loan
8. To be free from any goods which are regarded as basic necessities of living
9. The good have a value which will increase
10. For a year to pass

Rule: Zakat is not necessary for an infidel. If an infidel became a Muslim then he would not be ordered to pay Zakat for goods from previous years when he was not a Muslim *[All books]*. **Rule:** Zakat is not necessary for a child *[Hidaya etc.]*. **Rule:** Zakat is not necessary for a person who has been insane for a full year. If a person is sane at the beginning of the year and at the end of the year but was insane in the middle of then Zakat is still necessary. If a person is insane from birth and then after reaching adulthood he gains sanity then Zakat will become necessary from that year and

not from the previous years *[Johra, Alamgiri, Radd-ul-Mohtar, Bahar]*. **Rule:** Zakat is not necessary for possession of goods which are below the fixed threshold of Shariat, meaning if a person had goods but were less than the threshold of Nisaab then Zakat is not necessary for them. **Rule:** You must have complete ownership of the goods, meaning if you had possession but was not an owner then Zakat is not necessary. **Rule:** If goods are lost or have fallen in the sea or someone has robbed him and he has no witnesses for the robbery or have been buried in a field and you are not aware of where you have buried it or you gave some goods to a stranger for safe-keeping and then that person took off with them or you lent some money to someone and he refuses to pay the debt back and you have no witnesses and then after a period of time you got your goods or money back, then Zakat is not necessary for the time the goods were not in your possession *[Durr-e-Mukhtar, Radd-ul-Mohtar]*. If you have loaned some goods to a person who says he will pay back but is delaying it or has become bankrupt or a Qazi has ordered that he is poor or is refusing to pay back and he has witnesses and then when you recover the goods back, then Zakat is also necessary for the time when it was not in your possession *[Tanwir, Bahar]*. **Rule:** If money or goods have been given as a deposit or guarantee, then Zakat is not necessary on the person giving the deposit or the person keeping the deposit nor is it necessary for the years that it was held when the deposit has been given back *[Durr-e-Mukhtar, Bahar etc.]*. **Rule:** If a person has enough goods above the threshold of Nisaab but he owes so much that by paying the debt off he would go below the threshold of Nisaab then Zakat is not necessary on them whether the debt is of a worldly nature (such as a loan or repayment for lost goods or payment) or if it is of a religious nature (such as previous Zakats), for example, if a person has been above the threshold of Zakat for only one year and he has not given Zakat for two years then only the first year's Zakat is necessary not for the second year, because after giving the first year's Zakat from his goods the goods then fall below the threshold therefore the second year's Zakat is not necessary *[Alamgiri, Radd-ul-Mohtar]*.

A fixed time loan or Mehr does not stop you from giving Zakat

Rule: If you borrowed money and you did not have to pay anything until after a fixed time (for example, you borrowed some money

and the owner said don't pay me anything for five years and then pay the money back to me) then this will not stop you from giving Zakat *[Radd-ul-Mohtar]*. Also if the husband has to give so much money for Mehr, he still has to give Zakat because the wife does not ask for the Mehr *[Alamgiri, Bahar]*. **Rule:** A loan will stop you from giving Zakat when the loan is taken before the Zakat became Wajib. If money is borrowed after Zakat is due, then you will still have to give Zakat (for example, your year has finished and you are due to give £500 Zakat and then you take out a loan which takes you below the Nisaab threshold, the £500 Zakat will still have to be paid) *[Radd-ul-Mohtar, Bahar)*.

Basic Necessities (Hajat-e-Asaliya)

Rule: Whatever goods are regarded as not the basic necessities and are above the threshold of Nisaab, then Zakat is necessary. ***Hajat-e-Asaliya*** This means basic necessities that are required for living, such as, a house for living, clothes for wearing, goods for cooking and eating, animal/vehicle for transport, slave for helping, weapons for battle, tools for workmanship, books for knowledge and food stored for eating *[Hidaya, Alamgiri, Radd-ul-Mohtar]*.

Zakat for three types of goods

The conclusion is that there are three types of goods that Zakat is necessary upon.

1. Gold and Silver.
2. Goods for business.
3. Animals which are kept for production and who eat on free range land.

Rule: Zakat is not necessary on pearls and diamonds and other jewellery (except gold and silver) regardless of the amount, however, if they are purchased with the intention of doing business then Zakat is necessary *[Alamgiri, Durr-e-Mukhtar, Bahar]*. **Rule:** If a person has more than the threshold (Nisaab) and in the running year the goods increased then the new goods are not counted as a new year. However, when the year finishes for the old goods it will also finish for the new goods even if the new goods are acquired one minute before the year end. **Rule:** When giving Zakat or

separating money for Zakat it is necessary to make the intention of Zakat. Intention means if asked you can without doubt say it is Zakat *[Alamgiri]*. **Rule:** If you gave money voluntary all year and then finally made the intention that whatever given was Zakat, then this will not count *[Alamgiri]*. **Rule:** Zakat money was in your hand and the poor snatched it away then the Zakat will count and if it fell on the floor and a poor person picked it up and if you knew the person and was happy, then the Zakat will count *[Alamgiri]*. **Rule:** Zakat money cannot be used in assisting the dead (buying Kafan, burial etc.) or for building a Mosque because this would not make the person the owner. If you want to spend money on things like helping the dead or building the Mosque then the method of doing this is to give the money to a poor person and then the poor person spends the money for these causes. As this would mean both parties would gain reward. It is stated in the Hadith that if the money of Sadqa passes through one hundred hands then every person would gain as much reward as the first person who gave the money and there would be no decrease in the reward *[Radd-ul-Mohtar, Bahar, Qazi Khan]*. **Rule:** It is not necessary when giving Zakat to say to the poor that this is Zakat as only the intention is sufficient. If you gave the Zakat buy saying that this is a gift for you or it is a present for your children or Eid money and the intention is that you are giving Zakat, then the Zakat will count. The reason for this is because there are many poor people that feel ashamed in taking Zakat and therefore you should not tell them that you are giving Zakat to them *[Bahar]*. **Rule:** If a person with Nisaab decides to give more than his Nisaab calculation of Zakat by giving the amount for two or three Nisaabs beforehand, and then at the end of the year he finds out that he had to give more than just one Nisaab and he had already done this by giving money before it's due time then this will count. However, if he had given more than what was due from him with the intention for that year and then at the end of the year it was more than his Nisaab calculation was due then he cannot carry the excess amount to the next year (because the intention was for only to give that year) *[Alamgiri, Bahar]*. **Rule:** If a person owns one thousand pounds but he decides to give Zakat for two thousand pounds and makes the intention that if I have that much amount at the end of the year then this Zakat will be for this year and if not then the excess money will go towards next year, then this is allowed *[Alamgiri, Bahar]*. **Rule:** If you are in doubt that you have paid Zakat then you must pay again *[Alamgiri, Radd-ul-Mohtar, Bahar, Siraajia, Behra-ul-Raiq]*.

ZAKAT FOR GOLD, SILVER AND BUSINESS GOODS

Nisaab for Gold and Silver

The Nisaab (threshold) for gold is seven and a half Tola (88 grammes) and for silver it is fifty two and a half Tola (620 grammes). The Zakat for gold and silver is determined by it's weight and not it's value. For example, jewellery or utensils of gold is made but it's making makes the value of the gold more than 200 Dirhams (which may be the price of 7.5 tolas of gold). Also nowadays the value of 7.5 tolas of gold makes many Nisaabs when compared with the 52.5 tolas of silver and therefore the Nisaab will be calculated on weight and not on the value. In the same way by giving silver as Zakat for gold then the value will not be counted but the weight will be counted even if because of work and craftsmanship the value has increased. For example, if you had £700 worth of silver and you gave £25 for Zakat because although the jewellery was worth £700, it actually cost another £300, making the total £1000, then the Zakat would need only be £20 and the other £5 would be extra as the Zakat is given on the weight and not the total value. **Rule:** When it is referring that the weight is taken into consideration and not the value then this is when the Zakat is being given for like to like product. Such as gold for gold or silver for silver and if another product is being given for another product, for example gold is being given as Zakat for silver or vice versa, then the value will be taken into consideration. *[Radd-ul-Mohtar, Bahar].*

How much Zakat should be given?

Rule: When you have enough gold or silver that goes above the Nisaab then one fortieth is given, i.e. 2.5%. Whether it be in it's original form or in the form of coins or something has been made out of it (such as jewellery, utensils, watch etc.) then Zakat is necessary on it. For example if you have 88 grammes of gold then 2.25 grammes of Zakat is necessary or if you have 620 grammes of silver then 15.75 grammes of silver is necessary for Zakat *[Durr-e-Mukhtar, Bahar etc.].* **Rule:** Except for gold and silver you have other goods which are for business purposes then if the value of that adds to the same as the Nisaab for gold or silver then Zakat is necessary on that also, meaning the fortieth part of the goods is to

be given for Zakat. If you did not have enough goods that reached upto the Nisaab level but you also had some gold or silver then they should be combined together and then if the total adds up to the Nisaab level then Zakat is necessary. The value of the goods should be calculated with the going currency of that county, for example in India the currency would be Rupees and for the UK it would be sterling. If gold or silver coins are used somewhere then it is upto you to use whichever coin you like. However, if you use Rupees and the Nisaab does not complete but by using an Ashrafi the Nisaab completes or vice-versa, or by using one currency the Nisaab completes but with another currency there is more than one-fifth of the Nisaab left-over then use the currency that gives more Nisaab left-over meaning one fifth more and do not use the other currency that does not add up to the extra Nisaab *[Durr-e-Mukhtar, Bahar]*.

Calculation for goods more than the Nisaab

Rule: If you have more goods than the Nisaab threshold and the extra is one fifth more then Zakat is necessary on this extra amount. For example, for silver after 620 grammes (which is the Nisaab), then you have to pay Zakat on every 124 grammes above the threshold as this is one fifth of the threshold and therefore an extra 3.15 grammes have to be given in Zakat. In the same way for gold after the Nisaab of 88 grammes you have to pay Zakat on every 17.6 grammes of gold which would mean an extra Zakat of 0.45 grammes. If the extra did not amount to an additional fifth then Zakat is not applicable on the extra amount. Meaning if you had 105 grammes of gold then Zakat is only payable on the Nisaab which is 88 grammes and the rest would not be payable. This is because it does not add up to one fifth and hence the Zakat on the extra 17 grammes is not payable and the same applies to silver and other goods or money *[Durr-e-Mukhtar, Alamgiri, Qazi Khan]*. **Rule:** If you had both gold and silver and they both add up to the Nisaab separately then you cannot add the amount together and give Zakat on the total amount. For example, you had 88 grammes of gold and 620 grammes of silver then you cannot add them both up to 708 grammes and then give Zakat on the amount as silver, but you have to give Zakat on them separately as separate items. Although if you wished you can pay the Zakat in one item (meaning if you wanted you could pay it all in gold) but you must pay it in the amount which would be better for the receiver and which is worth more. **Rule:** If you have gold and silver but neither of them reach

the threshold then calculate both of them and add them together and make either the gold Nisaab or the silver Nisaab. If then the Nisaab still does not complete then no Zakat is necessary. If the silver is converted to the value of gold or the gold is converted to the value of silver and then when mixed the Nisaab is completed, then Zakat is necessary and if silver makes the Nisaab and the gold does not then Zakat is necessary on silver. If both conversions make the Nisaab then it is upto you, to which you give Zakat for. However, if one conversion makes the Nisaab and exceeds another fifth of it then it is necessary to give Zakat on this conversion. For example, you had 300 grammes of silver and 60 grammes of gold, when you converted the gold value the Nisaab of silver completes but if you try it the other way then the Nisaab of gold does not complete, in which case it is necessary to give Zakat after converting it to the Nisaab value of silver. If the Nisaab value reaches both but the silver reaches the value of 756 grammes of silver (Nisaab plus one fifth) and the gold does not reach 105.6 grammes, then it is necessary to give Zakat on the value of the silver. In the same way if you had many Nisaabs and none of the extra was individually reaching an extra fifth of the Nisaab, then add the extra amount of the Nisaabs together. Then if it adds up to a fifth extra of one Nisaab then you have to give Zakat on this and if it does not reach to a fifth on any Nisaab then no Zakat is necessary on the extra amount *[Durr-e-Mukhtar, Radd-ul-Mohtar, Bahar]*.

Zakat on Notes is also necessary

Rule: It is necessary to give Zakat on notes as this is the same as money *[Bahar]*. This means that Zakat is necessary on the amount equivalent to 620 grammes of silver or 88 grammes of gold or above, as the same rules that apply to gold and silver will also apply here. **Rule:** Zakat is necessary on business goods that have been available for a year and the condition is that the value of the goods are not less than 200 Dirhams at the start of the year *[Alamgiri]*. **Rule:** Pans that have been loaned out do not need Zakat paid on them and in the same way a house that has been rented out do not need Zakat paying on it *[Alamgiri, Qazi Khan]*.

ZAKAT ON SAIMA (ANIMALS)

Definition of Saima

Zakat is necessary on three types of animals that are Saima, i.e. camels, cows and goats. Saima is those animals who spend most of the year grazing and their purpose is to gain milk or their young or just to keep *[Tanweer, Bahar]*. If hay or grass is brought to them in your home or the animals are used to shift loads or carry loads or are used for travelling on, then even if they graze, they are not Saima and their Zakat is not necessary. In the same way if they are kept to eat meat then Zakat is not necessary even if the animal grazes in the wild. If the animal is for sale and is kept to graze, then this is also not Saima, however, the value is to be calculated as business goods and the Zakat is to be given as normal *[Durr-e-Mukhtar, Radd-ul-Mohtar, Bahar]*.

Zakat on Camels

Zakat is not necessary on less than five camels. When you have five or more than five but less than twenty-five, then on every five camels one goat is given as Zakat. Therefore if you have five then one goat is to be given and if you have ten then two are given etc etc *[Hidaya, Durr-e-Mukhtar]*. **Rule:** The goat that is given in Zakat is not to be less than one year old. The goat can be male or female, the choice is yours *[Radd-ul-Mohtar]*. **Rule:** If you have more than one Nisaab but less than two Nisaabs (more than five but less than ten) then Zakat on the extra amount is forgiven and is not necessary, meaning if you had seven or eight then only the one goat is necessary *[Durr-e-Mukhtar]*. **Rule:** If you have twenty-five camels then one small camel is given that is more than one year old and less than two years old, the same rule applies to upto thirty-five camels, meaning one small camel. If you have between thirty-six and upto forty-five then one camel more than two year's old is to be given. If you have between forty-six and upto sixty then one camel that is more than three year's old. If you have between sixty-one and upto seventy-five then one camel that is more than four year's old is to be given. If you have between seventy-six and upto ninety then two camels that are older than one year's old are to be given as Zakat. If you have between ninety one and upto one-hundred and twenty then you must give two camels older than two year's old. For more than one hundred and twenty upto one

hundred and forty five then you must give two camels older than three year's old and one goat for every five extra. For example, if you have one hundred and twenty five then you give two camels (older than three year's old) and one goat, the same amount of camels are given for one hundred and thirty but two goats etc. Then if you have one hundred and fifty then give three camels (older than three years old).

Zakat on Cattle

Rule: If you have less than thirty cows then Zakat is not necessary. When you have thirty then the Zakat is one calf older than one year. If you have forty then the Zakat is one calf older than two year's old. This rule applies to upto fifty nine cattle. On sixty cattle the Zakat is two calves older than two year's old. Then the rule is on every thirty one calf one year old and on every forty one calf two year's old. For example on seventy you would give two calves one calf that is one year old and one calf that is two year's old. For eighty you would give two calves that are both two year's old etc.etc. **Rule:** The same rule applies to cows and buffaloes and if you have a mixture, then they would be added together. For example, if you have ten cows and twenty buffaloes then Zakat would have to be given. The Zakat given is the calf of the animal that there is more in quantity, e.g. if you have more cows than buffaloes then a calf of a cow would be given. If the amount is equal then the calf of the animal is given that is worth more in value *[Alamgiri]*.

Zakat on Sheep and Goats

If you have less than forty sheep or goats then Zakat is not necessary. Between forty and one hundred and twenty then you would give one goat or sheep, meaning regardless of the quantity between this figure, only one goat is sufficient. Two goats are given for the quantity between one-hundred and twenty one and two hundred. Then upto between 201 and 300, three goats are to be given. Between 301 to 400, four goats are given in Zakat. Then for every hundred extra one extra goat is given and for any goats that are between the hundred mark, then there is no extra Zakat. **Rule:** The choice is yours as to whether you give a male or female, however it is necessary that the animal is not younger than one year old. If this is the case then the value of a one year old goat would have to be given *[Durr-e-Mukhtar, Bahar]*. Lamb, sheep or

goat are all regarded as the same and if you do not have a complete set of one kind then they are to be mixed together and you can give sheep or lamb in Zakat but they must be older than one year *[Durr-e-Mukhtar]*. If someone has a mixture of camels, cattle and goats but none complete their individual Nisaabs then there is no need to add them together and Zakat is not necessary. **Rule:** If you have horses, donkeys or mules then even if they are for grazing they are not Saima. If they are for business then they would be treated as business stock and one fortieth is to be given on their value.

ZAKAT ON CROPS AND FRUIT

Which ground is regarded as Ushr (one tenth) and as Nisf Ushr (Halsf of one tenth i.e. one twentieth)?

The Holy Prophet Sallallaho Alaihi Wassallam has stated that the ground that has rainfall falling on it or has a stream of water wetting the ground or is looked after by water from a river or stream then it has to be given in Ushr (one tenth of the crops to be given to charity). Also the ground that has to be given water where the water is brought to the ground on an animal etc. then that has to be given as Nisf Ushr (one twentieth of the crops to be given) *[Bukhari etc.]*. **Rule:** The farming ground that is watered by rainwater or from a stream then Ushr has to be given i.e. one tenth of the crops have to be given. If the farming ground is watered for some days by natural water and some days from brought water in buckets etc. then if more of the days is used using the natural water and a few days from water in buckets then Ushr is Wajib, otherwise Nisf Ushr *[Radd-ul-Mohtar, Durr-e-Mukhtar]*. **Rule:** Land that has been given on rent for farming then the Ushr is upon the farmer to give *[Radd-ul-Mohtar]*. **Rule:** If Ushr land has been divided between the cultivator and the landlord then the Ushr has to be paid by both of them. If the land is a taxable source then the tax has to be paid by the landowner *[Radd-ul-Mohtar]*.

Different types of land

Rule: There are three types of land;

1. Ushri
2. Taxable (Khiraji)
3. Non Ushri and non taxable

It is necessary to give tax on land that is taxable. It is necessary to give Ushr on land that is Ushri or land that is non Ushri and non taxable. Ushri land is that land where it is necessary to give Ushr. Meaning whatever grows one tenth of it and taxable land is that land where tax has to be given, meaning that much tax which the king of Islam has fixed, whether it be fixed as a percentage of the crops e.g. one quarter or one third or half or a fixed amount e.g. ten or twenty rupees per acre or something similar to what Hazrat Umar Farooque had fixed. **Rule:** If you are aware of what the ruling Islamic sultanate has fixed then give that much as long as it is not more that what is fixed in the Hadith by Hazrat Umar Farooque, and where there is no fixed amount mentioned in the Hadith then no more than half of the crops are to be given and it is also a condition that the land is capable of growing the crops *[Durr-e-Mukhtar, Radd-ul-Mohtar]*. **Rule:** If you are not aware of what the Islamic Sultanate has fixed then give what has been fixed by Hazrat Umar Farooque and if this is not known then give half *[Fatawa-e-Razvia]*. **Rule:** Where there is no Islamic Sultanate then people there should themselves spend on the poor and needy and those who themselves have to rely on tax *[Bahar-e-Shariat]*. **Rule:** The land in India is not regarded as taxable unless a particular land is proven to be taxable according to Shariat *[Bahar-e-Shariat]*.

For whom and for what is Ushr necessary ?

Rule: It is not a condition to be an adult or to be sane for Ushr to be necessary. Whatever grows on land which is owned by a child or an insane person has to be still given Ushr *[Alamgiri, Bahar]*. If the person whom Ushr is necessary upon dies and the cultivator is present then the Ushr will be taken off him *[Alamgiri, Bahar]*. **Rule:** It is not a condition for Ushr that a whole year has to pass, in fact if in one year in one piece of land crops have grown many times then Ushr has to be given every time *[Durr-e-Mukhtar, Radd-ul-Mohtar]*. **Rule:** Nisaab is not a condition for Ushr, if even on Sa'a is grown

the Ushr must be given *[Durr-e-Mukhtar, Radd-ul-Mohtar]*. If honey is made on Ushri land or on mountains or in the wild then Ushr is necessary on it and in the same way Ushr is necessary on honey that is taken from flowers from the mountains or from the wild, the only condition is that the king of Islam has made necessary precautions for that honey to be protected from poachers, thieves or robbers, otherwise it is not necessary to give Ushr *[Durr-e-Mukhtar, Radd-ul-Mohtar]*. Ushr is necessary on wheat, barley, corn, oat, rice and all types of linseed, safflower, walnuts, nuts and all types of fruit, cotton, flowers, sugarcane, melon, watermelon, eggplants and all types of vegetables whether a little or a lot has been grown *[Alamgiri, Bahar]*. Whatever grows in a house or mausoleum (shrine) is neither Ushri or taxable *[Durr-e-Mukhtar, Radd-ul-Mohtar]*

Land that qualifies as Ushri or Taxable (Khiraji)

Rule: If a Muslim has made a garden in their house and gives Ushri water to it then the land is regarded as Ushr and if taxable water is given then the land is regarded as taxable. If both types of water is given then the land is regarded as Ushri. If a settler (non-Muslim) has made a garden in his house then the necessary tax will be taken. Water from the skies, a well, streams; sea etc. is all regarded as Ushri water. If immigrants dig a pool then that is regarded as taxable. If infidels had dug a well and it is now in the hands of Muslims or it was dug on taxable land then the water is taxable (Khiraji) *[Alamgiri, Durr-e-Mukhtar]*. **Rule:** There are many ways a land is regarded as Ushri, for example, if Muslims won the battle and the land was distributed between the Mujahideens or the landowners themselves converted to Islam. A battle did not occur and some land which was not being used was next to some Ushri land that was taken into farming or that land was given some Ushri water, all the above conditions means that the land is Ushri. There are also other reasons that make the land Ushri and you will find these in larger books. **Rule:** There are many ways where land is also regarded as taxable (Khiraji). For example, Muslims won the battle and gave that land to the inhabitants as a favour or gave it to other infidels or that country came into a peace agreement with Muslims, or an immigrant bought Ushri land off Muslims or used Khiraji water on Ushri land then in all these cases the land will be regarded as Khiraji. There are also other reasons where land is regarded as Khiraji. **Rule:** If Khiraji land is watered with Ushri water, the land will still remain as taxable. **Rule:** The land that is

not regarded as Ushri or Khiraji is for example, land that has been won in battle by Muslims and is kept until the day of judgement by Muslims or the owner of a piece of land dies and the land is given in Bait-ul-maal, then in these situations the land is not Ushri nor taxable.

Tax is not counted by giving it to the government - Where can tax (Khiraj) be given?

Rule: The money that is given to the government for day to day living cannot be counted as Khiraj tax. The tax will remain the responsibility of the owner and it is necessary to give it. The tax is not only given to the soldiers of Islam but all Muslims. Where there is a Mosque being built or for the running of the Mosque or for the salary of the Imam or Mo'azzin or for the students learning Islamic knowledge or for the assistance of the scholars of Islam. Those scholars that give speeches and assist in teaching scholars of Islam and those scholars that remain busy in writing fatawas and for causes such as building bridges or roads etc. tax can be given to all the above reasons *[Fatawa-e-Razvia]*.

WHOM CAN ZAKAT BE GIVEN TO?

Who is a poor person and is defined as a pauper

Rule: There are seven types of people who can accept Zakat;

1. Faqir - poor person
2. Misqueen - Beggar
3. Aamil (Designated Person)
4. Riqab - Slave
5. Gharim - Person in debt
6. Fee-Sabeelillah - Spent in the path of Allah
7. Abn-isabeel - Traveller

Rule: A **Faqir** is a person who has some property but not enough to make the qualifying threshold known as Nisaab. Or he has

enough to fulfil the Nisaab but some of or all of the property is part of his basic necessities. Such as a house to live in and clothes to wear and servants for his care and tools for his profession, then regardless of how expensive they are, they are not counted in Nisaab. If his savings do no total the Nisaab or he has savings but he is in debt and when his debt is calculated it takes his savings below the Nisaab threshold, then this person is regarded as a poor person *[Radd-ul-Mohtar etc.]*. **Rule:** A **Misqueen** is a person who has nothing and is desperate even for shelter or for clothing to cover his body and has to resort to begging. **Rule:** It is allowed for a Misqueen to beg and it is not allowed for a Faqir to beg. This is because if a person has enough for food or clothing to cover them then it is Haram for a person to beg *[Alamgiri]*. **Rule:** An **Aamil** is a person who has been designated by the leader of Islam to collect money from people for Zakat. He should be given enough so that his and his helpers expense can be fulfilled whilst collecting the Zakat money. He should not be given so much that whatever he has collected, his expense is more than half that amount *[Durr-e-Mukhtar etc.]*. **Rule: Riqab** means to give money to a slave so that with this money he can free himself from his master and become a free man. **Rule: Gharim** means a person who has so much debt, that by paying it off he would not have enough left to fulfil the Nisaab *[Durr-e-Mukhtar]*. **Rule: Fee-Sabeelillah** means to spend in the path of Allah. There are many ways this can be done. If a person wishes to go to Jihad (battle for Islam) and he does not have the necessary means for weapons and goods then he can be given Zakat, even if he has the power to earn the money. If a person wishes to perform Hajj and he does not have the means to do this then he can be Zakat to perform Hajj, however, it is not allowed for him to ask or beg for the money. If a student who is studying religion can be given Zakat and this student can even ask or beg for the money when he has specifically reserved himself for the learning of Islamic knowledge, even if he has the power to earn the money. In the same way, Zakat can be spent in all pious activities where the condition is that the person taking the Zakat will become the owner of the money, if the intention is not to make the person the owner then Zakat will not be fulfilled *[Durr-e-Mukhtar, Bahar]*. **Rule:** There are many people who send their Zakat money to poor Madressas, they should make sure that they tell the trustees of the Madressa that this money is Zakat money, so that the Trustees can keep the money separate and spend it on the poor children who are studying. Otherwise if they are unaware then they may spend the money on other causes, whereby the Zakat will

not be fulfilled *[Bahar-e-Shariat]*. **Ibn-e-Sabeel** means a person who is travelling and his money has finished then he can take Zakat, even if he has goods or money at home, however, he can only take so much that his needs can be fulfilled and not more as this would not be allowed. **Rule:** It is necessary when giving Zakat that the person whom Zakat is being given to is made the unconditional owner and not just the keeper. Therefore, to spend Zakat money or goods on a Mosque or to buy a Kafan (shroud) for a deceased person or to pay off a debt of a deceased person or to free his slave or to make a pathway, road, bridge etc. or to have dug a well or stream for water or to buy books and then give them away is all not sufficient and Zakat would not be fulfilled by doing this until you make a Faqir the owner of the Zakat money. However, when the Faqir becomes the owner of the goods or money, he can then spend the money in these causes if he wishes *[Johra, Tanveer, Alamgiri etc.]*. **Rule:** You cannot give Zakat to your immediate parents or grandparents (maternal or paternal) i.e. whom we are children of and nor can you give Zakat to your children or grandchildren. In the same way you cannot give them Sadqah, Fitra, Kaffara or Nazr. As far as Voluntary Sadqah is concerned then this can be given and in fact it is better to give them this *[Alamgiri, Durr-e-Mukhtar, Bahar]*. **Rule:** Zakat can be given to the daughter-in-law or son-in law or to your stepmother or stepfather or you wife's children (from a previous marriage) or your husband's children. You can give Zakat to any of your relatives for whom you are responsible for their maintenance as long as you do not include the money into the maintenance account *[Radd-ul-Mohtar]*. A wife cannot give Zakat to her husband nor can a husband give Zakat to his wife. However, if a man divorces his wife and he can then give her Zakat after the iddat (probationary period) is over *[Durr-e-Mukhtar, Radd-ul-Mohtar]*. **Rule:** You can give Zakat to the wife of a rich person as long as she is not the owner of Nisaab and the same applies to a rich person's father if he is a Faqir *[Alamgiri]*. **Rule:** You cannot give Zakat to a rich man's non adult children, however, if a rich man's children are adults and they are a Faqir, then you can give them Zakat *[Durr-e-Mukhtar, Alamgiri]*. **Rule:** If a person after basic necessities is the owner of Nisaab, then he cannot be given Zakat. Meaning after the basic necessities he has enough goods or money that totals to two hundred Dirhams (Approx. £400). Even if Zakat is not necessary on this amount, i.e. if a person has six tolas (70 grammes) of gold then this does not complete the Nisaab to give Zakat as the Nisaab is 88 grammes to give Zakat, but this person cannot be given Zakat

money. Also for example, if a person has twenty cattle and this totals two hundred Dirhams then this person cannot be given Zakat, even though Zakat does not become necessary on twenty cows. **Rule:** A house, food to eat, clothing to wear, a servant, animal or vehicle for travelling, tools for working, books for a student which are being used for his study are all regarded as goods for basic necessities. **Rule:** A healthy person can be given Zakat even if he has the strength to earn money, although he cannot beg for money *[Alamgiri]*. **Rule:** If a person has diamonds or pearls and they are not for business use then it is not necessary to give Zakat on them, although if they reach the Nisaab threshold then the owner cannot take Zakat *[Durr-e-Mukhtar etc.]*. **Rule:** You cannot give Zakat to people belonging to the Bani Hashim family. Bani Hashim family means children of Hazrat Ali, Hazrat Ja'far, Hazrat Aqueel, Hazrat Abbas, Hazrat Haris Ibne Matlab *[Alamgiri, Durr-e-Mukhtar etc]*. **Rule:** If the mother is Hashmi or a Sayyeda and the father is not a Hashmi then they are not regarded as Hashmi. This is because according to Shariat the family tree (Nasab) is from the male and therefore they can be given Zakat as long as they qualify for Zakat *[Bahar-e-Shariat]* **Rule:** Voluntary Sadqa and Lillah can be given to Bani Hashim *[Durr-e-Mukhtar, Bahar]*. **Rule:** An immigrant infidel (Zimmi) cannot be given any Zakat or Sadqa Wajiba (such as Nazr, Kaffara, Sadqa, Fitr). Also it is not allowed to give any type of Sadqa to an infidel visitor even if the visitor has gained permission to enter the Islamic country by the authorities (visa) and they cannot even be given any voluntary Sadqa such as a gift, money etc. Although India is a place where Islam is recognised (Daar-ul-Islam), the infidels in India are not immigrants (Zimmi) and they cannot be given even voluntary money as this is not allowed *[Bahar-e-Shariat]*. **Rule:** Whatever people that qualify for taking Zakat that has been mentioned, the condition has to be that they all must be Faqirs except for an Aamil as they do not need to be a Faqir to qualify for taking Zakat and the other exception is Ibn-e-Sabeel as even if they are rich they are regarded as a Faqir when they are on a journey and they run out of funds. Except for these two, no other person can be given Zakat unless they are a Faqir *[Durr-e-Mukhtar, etc.]*.

Who should be given preference when giving Zakat

Rule: It is better when giving Zakat, Sadaqa etc. that it should be given to your own brothers and sisters. Then to their children, then

to your paternal uncles and aunts and then to their children, then to your maternal uncles and aunts and then to their children and then to people living in your home village or town *[Johra, Alamgiri etc.]*. It is quoted in the Hadith Sharif that Allah Ta'ala does not accept those people's Sadaqat whose relatives are in need of it and they give the money to others *[Radd-ul-Mohtar]*. **Rule:** It is not allowed to give Zakat to Bad Mazhabs i.e. people who belong to a wrong sect *[Durr-e-Mukhtar]*. In the same way it is not allowed to give Zakat to those renegades who claim to be Muslims from their mouths but lower the dignity of Allah and His beloved Prophet or reject other obligatory beliefs of Islam *[Bahar etc.]*.

Who can beg or ask for financial help

Rule: That person who has food for today or has the strength to go out and earn then it is not allowed for him to beg and if someone gives him food or money without him asking for it then he is allowed to take it. If a person has food but does not have clothes to wear then he can beg for them. If a person is going or is involved in Jihad or is a student learning Islamic knowledge then they can beg for assistance even though they may be healthy enough to earn for themselves. Just as it not allowed for people to beg, it is not allowed for people to give them aid when they beg for it as the giver will also be committing a sin *[Durr-e-Mukhtar, Bahar]*.

Begging is a degrading act

Rule: To beg is a very degrading act and should not be done unless it is absolute necessary. It is proven in Hadiths that to beg without necessity is Haram and the person begging is eating Haram food *[Muslim, Abu Da'ud, Nisaa'ee etc.]*. The Holy Prophet Sallallaho Alaihi Wasallam has stated that 'those who wish to refrain from begging, then Allah will protect them from begging, and those who wish to become rich, then Allah will make them rich and those who wish to be patient then Allah will give them patience *[Bukhari, Muslim, Tirmizi etc.]*. It has also be reported that the person who opens the door to begging then Allah opens the door of need for him *[Ahmad, Tibrani]*. The Holy Prophet has also stated that 'those who beg and they have enough to satisfy them then they are wanting fire as the extra, people asked how much is the amount where a person cannot beg, the Holy Prophet replied 'food for morning and night' *[Abu Da'ud, Ibn-e-Hubaan, Ibn-e-Khuzaima]*.

SADAQA AND FITRA

The Holy Prophet Sallallaho Alaihi Wasallam has stated that ' a servant's fast remains stuck between the earth and sky until he gives Sadaqa-e-Fitra *[Delami, Khateeb, Ibn-e-Asaakar]*. **Rule:** Sadaqa -e- Fitr is Wajib and the time to give it is the whole lifetime. Meaning if you have not given it then give it now as the responsibility will not go away until it is given. When giving it, it will not count as Qaza, but will remain as Adaa, even though it is Sunnat to give it before the Eid Namaz *[Durr-e-Mukhtar, etc.]*. **Rule:** The Sadaqa-e-Fitr becomes Wajib on Eid morning from the break of dawn, and therefore if a person dies before the break of dawn on Eid day or becomes a Faqir then the Sadaqa will not become Wajib for them *[Alamgiri]*. **Rule:** After the dawn has broken on Eid day then a child is born or an infidel becomes a Muslim or a Faqir becomes rich then the Sadaqa-e-Fitr does not become Wajib for them *[Alamgiri]*. **Rule:** If before the dawn has broken on Eid day a child is born or an infidel becomes a Muslim or a Faqir becomes rich then Sadaqa-e-Fitr is Wajib upon them *[Alamgiri]*. **Rule:** If a person dies after dawn has broken then Sadaqa-e-Fitr becomes Wajib upon them *[Alamgiri]*. **Rule:** Sadaqa-e-Fitr is Wajib upon all Muslims who are free (not a slave) and are the owners of Nisaab (i.e. additional to the basic necessities). In this to be sane and be an adult is not a condition nor is it a condition for the goods or money to be within your possession for over a year *[Durr-e-Mukhtar]*.

Whose Sadaqa-e-Fitr is Wajib upon whom?

Rule: It is Wajib on a man who is the owner of Nisaab to give Sadqa-e-Fitr for himself and for his children. As long as the children are not the owners of Nisaab themselves and if they are then the Sadqa for them will have to be given from their goods. It is Wajib to give Sadqa of a mental child even when they reach adulthood upon the father as long as the child is not the owner of Nisaab themselves, and if they are the owner of Nisaab then the Sadqa will be given from their goods *[Durr-e-Mukhtar, Radd-ul-Mohtar]*. **Rule:** For the Sadqa-e-Fitr to become Wajib it is not necessary that you have to fast. Therefore if a person does not fast due to a religious exemption such as on a journey or illness or old age or may Allah protect for a non valid reason a person misses a fast or all fasts then the Sadqa-e-Fitr is still Wajib upon them *[Radd-ul-Mohtar,*

Bahar]. **Rule:** If there is no father then the grandfather (paternal) is the guardian and therefore it is Wajib on them to give the Sadqa-e-Fitr on behalf of their grandchildren. **Rule:** A man is not responsible for the Sadqa-e-Fitr of their wife or adult children even if they are physically disabled, even if he is responsible for their maintenance *[Durr-e-Mukhtar, Bahar etc.]*.

Quantity of Sadqa-e-Fitr

The quantity of Sadqa-e-Fitr is half a Sa'a of wheat or it's flour or instead of this half a Sa'a of it's mixture with barley, or one Sa'a of dates or raisins or barley or it's flour or instead of this one Sa'a of it's mixture *[Hidaya, Durr-e-Mukhtar, Alamgiri etc.]*. **Rule:** It is better to give the flour of wheat or barley rather than the grains and it is better than that to give the monetary value, whether you give the value of wheat, barley or dates. However, during a price war or famine it is better to give the goods than money. If money is given for bad wheat then subsidise the rest of the money with the money of good wheat *[Radd-ul-Mohtar]*.

The weight of a Sa'a

After great study and analysis it is suggested that the price at present (however, this can increase) two pounds and fifty pence (£2.50). The price of half a Sa'a is one pound and twenty five pence (£1.25). One Sa'a is four pounds and six and a half ounces (4lb, 6.5oz) and half a Sa'a is two pounds and three and a quarter ounces (2lb 3.25 oz). For the sake of ease it is better to give four and a half pounds of (4.5lb) barley or dates or two and a quarter pounds (2.25lb) of wheat for each person as Sadqa-e-Fitr.

Who should be given Sadqa-e-Fitr?

The same people qualify for giving Sadqa-e-Fitr as those who qualify for giving Zakat to except for an Aamil. An Aamil can be given Zakat but not Sadqa-e-Fitr *[Durr-e-Mukhtar, Radd-ul-Mohtar]*.

QURBANI - (SACRIFICE)

Definition of Qurbani

Qurbani is worship with goods and is Wajib upon every rich person. To sacrifice a specific animal on a specific day for the sake of Allah for the intention to gain reward is called a Qurbani. Qurbani is Wajib upon every Muslim who is not a traveller and is the owner of Nisaab and is a free person.

Who is Qurbani Wajib upon?

Rule: Just as Qurbani is Wajib upon all males it is also Wajib upon all females *[Durr-e-Mukhtar, etc]*. **Rule:** Qurbani is not Wajib upon a traveller, however, if he wishes to perform it voluntarily, then he can do so and will gain reward *[Durr-e-Mukhtar, etc]*. The owner of Nisaab means to have as much goods in addition to the basic necessities an amount of two hundred Dirhams (approx. £300-£400) *[Durr-e-Mukhtar, Alamgiri, etc.]*. **Rule:** Whoever has two hundred Dirhams or twenty Dinars in addition to the basic necessities or is the owner of goods that equal to two hundred Dirhams etc. then according to Shariat that person is rich and Qurbani is Wajib upon them *[Alamgiri etc.]*.

Time of Qurbani

The time of Qurbani is from the break of dawn of the 10th of Zil Hajj to sunset on the 12th of Zil Hajj, meaning three days and two nights. However, it is better to perform it in the morning of the 10th, then 11th, then 12th. **Rule:** If the Qurbani is performed in a city then the condition is that it is performed after the Eid Namaz and because there is no Eid Namaz in villages and outskirts then it can be performed after the break of dawn. **Rule:** It is necessary to perform Qurbani at the time of Qurbani, therefore, if that much money or the same amount of goods to the value of an animal is given then the responsibility of Qurbani will not be fulfilled *[Alamgiri etc.]*. **Rule:** If the time of Qurbani has passed then a Qurbani can no longer be performed and if you had purchased an animal for Qurbani then give it as Sadqa or give the amount of money equivalent to the value of a goat as Sadqa *[Durr-e-Mukhtar, Alamgiri, etc.]*.

Rules of Qurbani

Once the conditions of Qurbani are fulfilled (as mentioned above), then to sacrifice one goat or sheep or lamb or one seventh of a camel, cow, buffalo is Wajib and no less than this can be performed. If a person's share of a large animal is less than one seventh then their share of the Qurbani will not count (meaning, if eight people are jointly sacrificing one large animal then only seven of these people's Qurbani will count). If there are less than seven people jointly performing Qurbani and the parts divided are equal to at least one seventh per person then the Qurbani will count. **Rule:** Every person that is jointly performing Qurbani have to make the intention that they are doing it to gain reward and not just to gain the meat and therefore a person wanting to perform an Aqueeqa can also join in as this is done to gain reward *[Radd-ul-Mohtar]*.

Method of performing Qurbani

The animal that is going to be sacrificed should be fed and given water. The knife that is going to be used should be sharpened beforehand, but not in front of the animal. The animal should be laid on it's left side with it's face pointing towards the Qibla and the person slaughtering the animal should put their right foot on the animal and quickly slaughter the animal using a sharp knife. Before slaughtering the animal, this Dua should be prayed;

"Inni Wajjahto Waj'hiya Lillazi Fataras Samaawaat'e Wal'arda Hanifaw Wamaa Anaa Minal Mushrikeena, inna Salaati Wa Nusooki Wa Mah'Yaaya Wa Ma'maati Lillahi Rabbil Aalameen. Laa Shareeka Lahu Wa Bizaalika Umirtu Wa Anaa Minal Muslimeen. Allahumma Laka Waminka Bismillahi Allahu Akbar".

As soon as you finish praying the Dua, start cutting with the knife. If the Qurbani is from yourself then after slaughtering pray this Dua;

"Allahumma Taqabbal Minni Kamaa Taqabbalta Min Khaleelika Ibraheema Alaihis Salaam Wa Habeebika Muhammadin Sallalaho Alaihi Wasallam".

When slaughtering cut all four veins (in the throat) or at least three veins and so that the knife reaches the back of the throat and it should not be cut more than that as it would cause unnecessary pain for the animal. As soon as the animal goes cold then cut the feet and take off the skin. If you have slaughtered the animal on behalf of someone then at the point where you pray "Minni" pray

"Min Falaa" (meaning their name). If the animal is bought jointly and there are more than one person involved in the partnership of the animal such as a cow, camel, buffalo etc. then all their names should be said in place of 'Falaa'. **Rule:** If someone else is performing the slaughter for you then it is better to be present.

Rules of meat and the skin

If the animal is bought jointly then the meat should be weighed and equally distributed. It should not be divided roughly because if it is divided un-equally then even if the person receiving less, forgives them it will not be forgiven as the right is as per Shariat *[Radd-ul-Mohtar, Bahar]*. Then split your share into three parts and give one third to the poor as Sadqa, one third to your relatives and one third for yourself and eat the meat yourself and give some to your wife and children. If you have a lot of children and a large family then you can keep all the meat for yourself and if you so wish you can give all of it to Sadqa, however, it is better to keep one part of yourself. **Rule:** If you have performed a Qurbani on behalf of a deceased person then the rule of the meat is the same, however, if the deceased had requested for the Qurbani then give all the meat away as Sadqa. **Rule:** If the Qurbani is from a deceased person then the meat cannot be eaten by yourself nor can it be given to a rich person, but it is Wajib to give all the meat away as Sadqa *[Bahar]*. **Rule:** It is Mustahhab for the person performing the Qurbani to eat the Qurbani meat as the first food of the day *[Barraur-Raiq]*. **Rule:** The meat of the Qurbani should not be given to infidels. **Rule:** The animal's skin, reins, saddle etc. should all be given in Sadqa. You can use the skin for yourself and make something out of it e.g. a leather bag or a mat for praying Namaz on. However, you cannot sell the skin and use the money for yourself, if this is done then the money has to be given as Sadqa *[Durr-e-Mukhtar, Radd-ul-Mohtar]*. **Rule:** Nowadays people usually give the skins to Madressas, this is allowed and if you sell the skin with the intention to give the money to the Madressa then this is also allowed *[Alamgiri, Bahar]*. **Rule:** The meat of the Qurbani cannot be given to the person performing the Qurbani or skinning the animal as labour or salary. If however, you give it as a gift as you would do to friends then this is acceptable, but you cannot include it as a form of payment for his work *[Hidaya etc.]*. **Rule:** There are many places where the skin is given to the Imam. This

should not be given as part of his salary but can be given as a gift or assistance *[Bahar-e-Shariat]*.

Which animals can be used for Qurbani

Animals for Qurbani - Camel, cow, buffalo, goat, ewe (male or female), eunuch, large eunuch can all be used for Qurbani *[Alamgiri]*. **Rule:** Wild animals such as deer, white antelope, reindeer cannot be used to perform Qurbani. **Rule:** A sheep or lambs are included in the eunuch category.

Age of a Qurbani Animal

Rule: A camel must be at least five years old, a buffalo must be at least two years old and a sheep or lamb or goat at least a year old. If they are younger than this then the Qurbani will not count. However, if a lamb or a eunuch's young is so big at six months that by looking at it from a distance it looks to be a year old then it can be used for Qurbani *[Durr-e-Mukhtar]*.

What should a Qurbani Animal be like?

Rule: A Qurbani animal should be big and healthy and should not have any faults. If there is a small fault with the animal then the Qurbani will count but is Makrooh and if there is a big fault then the Qurbani will not count *[Durr-e-Mukhtar, Radd-ul-Mohtar, Alamgiri]*. **Rule:** If a bull has no horns from birth then it is allowed and if the horns have been broken upto the root then it is not allowed to use it for Qurbani and if they are a little broken then it is allowed *[Alamgiri, etc.]*. **Rule:** A blind, lame, cross-eyed, mad, cut-ears, cut-tailed, teethless, cut-teats, dried teats, cut nosed, deaf from birth, a hermaphrodite (where an animal's both sexual organ's exist), an animal that only eats impurities then all of these animals cannot be used for Qurbani *[Durr-e-Mukhtar, Bahar]*. **Rule:** If the illness is small and the lameness is not that bad so that the animal can walk upto the slaughter-house or the ears, nose etc. are less than a third cut then the animal can be used for Qurbani *[Durr-e-Mukhtar, Hidaya, Alamgiri]*. **Rule:** If when performing the Qurbani the animal jumped and shook and due to this it became faulty then there is no harm *[Durr-e-Mukhtar, Radd-ul-Mohtar]*. **Rule:** If you performed a Qurbani and found that there is a live born inside then that should also be slaughtered and can be made use of, and if the young

inside is dead then it should be thrown away *[Bahar-e-Shariat]*. **Rule:** If after purchasing and before the Qurbani the animal gave birth then the new-born should also be slaughtered. If it is sold then the money should be given away as Sadqa and if it is not slaughtered before the Qurbani then give it away live as Sadqa *[Alamgiri, Bahar]*.

NOTICE: Just look at our master and king the Holy Prophet Hazrat Muhammad Mustapha Sallallaho Alaihi Wasallam's big heart and concern that he made a Qurbani on behalf of his Ummat and thought of us, therefore, if a Muslim can then they should perform an additional Qurbani on behalf of the Holy Prophet then it would be a very good and fortunate act *[Bahar-e-Shariat]*.

AQUEEQA

Definition of Aqueeqa

Due to the happiness, of when a child is born, the animal that is slaughtered is known as an Aqueeqa.

When should an Aqueeqa be performed

Rule: An Aqueeqa is Mustahhab and it is better to perform it on the seventh day. If it cannot be performed on the seventh day then perform it whenever possible and the Sunnat will be fulfilled. **Rule:** Two goats should be slaughtered for a son and one goat for a daughter, also a male animal for the boy and a female animal for the girl, if however, if this is vice-versa then it is also accepted. If you cannot afford to slaughter two then for the boy one female goat would also do. **Rule:** If you slaughter a cow or a buffalo then for the boy you would specify two parts and for the girl one part. **Rule:** You can mix parts of Aqueeqa with a Qurbani animal. The same conditions apply for an Aqueeqa animal as for the Qurbani animal.

What should be done with the Aqueeqa meat?

Rule: The meat of the Aqueeqa should be given to the poor, friends and relatives raw or cooked, or it can be served as a meal and all the people invited, in all cases it is allowed. **Rule:** For pious predictions don't break the bones and if you do break them then this is not forbidden. You can cook the meat in whichever way suits

you but to cook it salty is a means that the child will become with good characteristics. **Rule:** The Aqueeqa meat can be eaten by all relatives, such as mother, father, grandfather and grandmother etc. **Rule:** The rule for the skin of the Aqueeqa is the same as for the Qurbani animal, meaning you can make use of it yourself or give it to someone or give to a Madressa or Mosque.

Dua for Aqueeqa

When slaughtering the animal for Aqueeqa, pray this Dua;

"Allahumma Haazihi aqueeqatu *ibn-e-Falaa* (Instead of Ibne Falaa state the your child's name if you are slaughtering the animal yourself, and if someone is performing the Aqueeqa on behalf of someone then say the child and the child's father's name) Damuhaa Be-Damihi Walah muha Bi Lahmihi Wa'azmuha Be-Azmihi Wa Jilduha Be-Jildihi Wa'Sha'ruha Be Sha'rihi Allahummaj Alha Fi'da'al Li'Ibne Minannaar'e Bismillahi Allahu Akbar"

If the child is a girl then pray this Dua ;

"Allahumma Haazihi aqueeqatu Binti *Falaanatan* (Instead of Falaa state the name) Damuhaa Bi damihaa Walah'Muhaa Bilah'Mihaa Wa'azmuhaa Bi azmiha Wajilduha Bijildiha Washa'ruha Bisha'riha Allahummaj Alhaa Fida'al libinti (if the daughter is yours, and if it is someone else's then say Bint Falaa) Minanaaar'e Bismillali Allahu Akbar".

If you do not know this Dua then by just praying Bismillahi Allahu Akbar the Aqueeqa will be complete *[Bahar-e-Shariat]*.

Wallaahu Ta'ala A'lama Wa'ilmahu Ahkam Wa'atam Wa Sallalaho Alaihi Wasallam"

Alhamdolillah - The translation of this book (Vol.1) was completed on the 11th of Ramadhan 1418 al Hijri.

May Allah Subhana Wa Ta'ala with the Wasila of His most beloved Prophet Salallaho Alaihi Wasallam accept this work and reward the Isaal-e-Sawab to Hazrat Huzoor Mufti Azam Hind Mustapha Raza Al-Qadri Razvi Noori Alaihi Rahmat-o-Wa Rizwan. Ameen.

Alhaj Muhammad Salim Ghisa Qadri Razvi

SUMMARY OF ABBREVIATIONS

AAMAAL NAAMA -	**Book of deeds**
ADA -	**Current- to perform within its time**
ALIM -	**Islamic Scholar**
AQUEEQA -	**Sacrifice done for the happiness of the birth of a child**
ATAAYI -	**Given**
AULIA -	**Plural for Wali**
AZAAN -	**Call to prayer**
BAI'AT -	**To take oath**
BARZAKH -	**Period between death and resurrection**
BIDAT -	**Innovation in religion**
BUD-MAZHAB -	**A person belonging to the wrong sect**
DAJJAL -	**Imposter/Anti-Christ**
DHELA -	**Handful of soil used to clean the private parts**
DIHAC -	**Smile**
DOZAKH -	**Hell**
DUA -	**Prayer**
EESAL-SAWAB -	**Good acts performed for the forgiveness of the deceased**
EHRAM -	**Special clothing worn when performing Hajj or Umra**
EID -	**Special day of happiness for Muslims**
EID-UD-DOHA -	**Special celebration on 10th of Zil Hajj**
EID-UL-FITR -	**Special celebration on 1st of Shawwal**

FARZ -	Obligatory - Direct command by Allah
FARZ-E-AIN -	Obligatory act to be done individually
FARZ-E-KIFAYA -	Obligatory act to be done collectively
FIDYA -	Money given in compensation for a missed farz act
GHAIB -	Unseen
GHUSL -	Bathing
HADITH -	Actions/sayings of the Holy Prophet
HAFIZ -	Person who knows the Quran off bt heart
HAIZ -	Menstruation
HALAL -	Allowed
HARAM-	Strictly forbidden
HARMAIN-SHARIFAIN -	Two Holy Mosques (Makkah and Madinah)
HASHR-	Field of Resurrection
HISAB -	Account
IDDAT -	Probationary period for a woman of 4 months 10 days after divorce or death of Husband
ILM-E-GHAIB -	Knowledge of the unseen
IMAAN -	Faith
IMAM -	Leader
IQAMAT -	Call of assembly of rows for Namaz
ISTI'WA -	Power over someone
ISTIDRAJ -	Miracle act performed by an ordinary man

ISTIHAZA - Bleeding from the vagina due to illness

ISTINJA - Cleaning of the private parts

JAHANNAM - Hell

JAMAAT - Congregation

JANNAT - Paradise

JUNUB - A person for whom bathing is obligatory

JUZDAAN - Cover for the Holy Quran

KADEEM - Always been in existence (Allah)

KAFAN - Shroud for burial

KAFFAARA - Compensation

KAFIR - Infidel

KARAAMAT - A miracle performed by a Wali

KHUF - Special leather socks

KUFR - An act of infidelity

KURSI - Throne

MA'SOOM - Immune from sins

MAHRAM- A person who you are forbidden to marry forever (mother, father, brother etc. etc.)

MAKROOH - Disliked

MAKROOH-E-TAHRIMI - Disliked and close to Haram and by performing this the action i.e. Namaz or Roza would have to be performed again.

MAKROOH-E-TANZIHI - Disliked and would lose sawab by doing this

MASAH - To wipe over

MASBOOQ-	A person joining the Namaz congregation late
MAUJIZAA-	Miracle performed by a Prophet
MEEZAN -	Scales
MERAJ -	Visit to the heavens by our beloved Prophet
MOAZZIN -	The person calling the Azaan
MUAZALLAH-	May Allah forgive
MUKABBIR -	The person calling the Iqamat
MUNFARID	A person praying Namaz alone
MUQTADEE -	A person praying behind an Imam
MUSTAHHAB-	Preferable
NAQAB -	Veil covering the face
NAZR -	Gift
NIFAS -	Bleeding after giving birth
NISAAB -	Threshold set
NIYAZ -	Vow
PEER -	Spiritual guide
QAYAMAT -	Destruction day
QAZA-	To perform after it's allocated time has expired
QURBANI -	Sacrifice
RASOOL-	Messenger
RIJL -	Leg
ROZA-	Fasting
SEHRI-	Eating in preparation for fasting
SHAHEED-	Martyr
SHAITAAN-	Satan. Devil
SHARIAT-	Islamic Law

SHIRK -	**Polytheism - To associate with Allah**
SOOR-	**Horn**
SUNNAT-	**Way of the Holy Prophet**
TA'ZIYYAT -	**Comfort and sorrow for the relatives of the dead**
TAWAF-	**Circuits of the Holy Ka'aba**
ULEMA-	**Plural for Alim**
URSH -	**A place above the seven skies**
WAHI -	**Revelation of the Holy Quran to the Prophets**
WAJH-	**Face**
WAJIBUL-WUJOOD -	**Presence necessary, disappearance impossible**
WALI -	**Friend of Allah**
YADD	**Hand**
ZAAT	**One's own**
ZAROORIYAT-E-DEEN -	**Necessary aspects of the religion**
ZAWAAL -	**Midday**
ZIMMI-	**A non Muslim who is a citizen of an Islamic country**

HADITH KNOWLEDGE

Hazrat Anaz Radi Allahu Anho narrates that the Holy Prophet has said "To knowledge is obligatory upon all Muslin men and women.
(Ibne Maja-Mishkat)

Hazrat Muhammad Bin Sireen has stated that this knowledge (meaning of Quran and Hadith) is religion. Make sure you know whon you are learning religion from.
(Muslim - Mishkat)

Hazrat Abu Imam Radi Allahu Anho narrates that he heard two people mentioned by the Holy Prophet Sallalaho Alaihi Wasallam, one was a pious Abid (worshipper) and another a pious Alim (scholar) and he said " The virtue of an Alim over an Abid is like the virtue of me over the lowest of you. Then Holy Prophet said Those who teach good to others then Allah showers His blessings upon them. Also His Angels and all living on the earth and heavens upto the ants in their burrows and fish in the sea pray for them.
(Tirmizi - Mishkat)

Hazrat Mua'wiyya Radi Allahu Anho has stated that the Holy Prophet has said 'Whoever Allah wants to do good to, He gives them knowledge of Deen and Allah gives and I distribute.
(Bukhari, Muslim- Mishkat)

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